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ABSTRACT

This idea book of supplementary lessons on Japan is a compilation of lessons produced by elementary and secondary teachers (K-12) at a 1983 summer institute. Lessons offer teaching strategies, factual information, and teaching tips, focusing primarily on writing skills; visual arts; games, music, and other arts; and social studies. The writing skills lessons suggest activities on fortune telling, descriptive writing, clustering, Haiku, writing Japanese stories, describing character, writing from differing points of view, and writing about Zen Buddhism and Hiroshima. Visual arts lessons focus on understanding (and in many cases creating) Daruma toys and games, Japanese designs, Kokeshi dolls, Japanese laquerware, masks for Shinto deities, relief block prints, Japanese fans, artifacts, and Japanese family crests. Students also learn the national anthem of Japan and other songs, folktales, and two Japanese games. Social studies lessons present information on the geography of Japan, ethnocentrism, and Japanese names. Student readings on the role of Japanese women are followed by a lesson on Japanese homes. Subsequent lessons teach about cultural lags, U.S. trade with Japan, the Japanese constitution, education, and law and justice in Japan. Grade level, objective, materials needed, time requirements, and procedures are outlined for each lesson. Illustrative examples are provided where appropriate. The document concludes with a list of organizations that serve as resources for teaching about Japan.
(LH)

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MODERN JAPAN: AN IDEA BOOK FOR K-12 TEACHERS
edited by Mary Hammond Bernson and Elaine Magnusson

INTRODUCTION

This idea book of supplementary lessons about Japan is the result of "Modern Japan: A Summer Institute for Educators," a project of the East Asia Resource Center at the Jackson School of International Studies, University of Washington. Directed by Mary Hammond Bernson and Elaine Magnusson, the Institute offered twenty-six elementary and secondary school educators two weeks of classes at the university followed by an eighteen-day study tour of Japan. The institute was made possible by the generous support of the United States-Japan Foundation, the Northeast Asia Council of the Association for Asian Studies, the U.W. Japan Endowment, and Uwajimaya, Inc.

All twenty-six participants produced lessons for this project, in addition to contributing a wealth of suggestions, enthusiasm, and good cheer. Unfortunately, not all their lessons could be used in this booklet. We tried to choose lessons that were: self-contained or based on readily available resources; useable by teachers who have not had first-hand Japan experience; and brief enough to fit into a few class sessions and the pages of this booklet. Some outstanding units could not be included.

We hope that you will not limit yourself to reading the sections designated for your teaching level or subject. The divisions are only for convenience in organizing this booklet. All of the lessons offer teaching strategies, factual information, and tips which can be used in a variety of ways.

For further information about this project or our other services to educators, contact Mary Hammond Bernson, Outreach Coordinator, at the East Asia Resource Center, Thomson Hall DR-05, University of Washington, Seattle, Washington 98195. The telephone is (206) 543-1921.

The twenty-six participants in the 1983 summer institute were: Richard Anderson, Renton, Federal Way Continuation High; Barbara Bosley, Bellevue, Highline Schools; Barbara Carter, Bellevue, Bellevue Senior; Tim Clark, Renton, Kentridge High; Evajean Clarke, Bothell, Evergreen Junior; Frank Deebach, Bainbridge Island, Bainbridge Island Schools; Jennifer Desmul, Seattle, Arrowhead Elementary; Robert Gauksheim, Mount Vernon, Mount Vernon High; Susan Gustafson, Kent, Sumner High; Constance Hokanson, Seattle, Alki Elementary; Judith Kawabori, Redmond, Meadowdale Middle; David Layton, Bainbridge Island, Commodore Middle; Anita Matson, Seattle, Soos Creek Elementary; Marjorie McKellop, Longview, Longview Public Schools; William Miller, Bellevue, Evergreen Junior; Selma Moyle, Seattle, Salmon Creek Elementary; Daniel O'Connor, Coulee City, Coulee-Hartline Elementary; Carol Rose, Seattle, Fife High; Kathleen Ross, Rochester, New York, Greece Arcadia High; James Savoy, Tacoma, Lakes High; Evon Tanabe, Seattle, Dearborn Park Elementary; Gail Tokunaga, Moses Lake, Jeannette Evans Elementary; Aaron Trummer, Waukesha, Wisconsin, Hamilton High; Geraldine Van Zanten, Bellingham, Bellingham High; William West, Owensboro, Kentucky, Burns Middle; and Jessie Yoshida, Seattle, Inglemoor High.

MODERN JAPAN: AN IDEA BOOK FOR K-12 TEACHERS

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FORTUNES

Anita Matson

Level: upper elementary, adaptable for other grades

Objective: Students will use a variety of ideas for writing.

Materials: copy of Japanese temple fortune
horoscope section from recent daily newspaper

Time: one hour

Procedure:

1. Brainstorm with students ways people try to know the future: fortune cookies, palm reading, crystal balls, tarot cards, horoscopes, tea leaves, etc.
2. Explain that in Japan when people go to a shrine, they pay a fee, roll dice, and are given a printed fortune according to the number they roll. The fortune is a paragraph long and talks about many aspects of life. It usually gives some good news and some bad. Read a Japanese temple fortune.
3. Read horoscopes from the newspaper. Notice the topics that are covered and make a list on the board: romance, finances, success at work, hobbies, sports, shopping, travel, buying, selling, redecorating at home, planning ahead, relationships with family and friends, use of time, asking for help, etc.
4. Write a fortune for a classmate. Include five topics. Include some good and some bad fortune.
5. Collect fortunes and put into six piles. Number the piles. Students roll dice and take their fortune from the numbered pile that they rolled. Each student reads his fortune to the class.
6. Explain that in Japan fortunes, especially bad ones, are left tied to a tree or fence at the shrine. Class may do this or display them in the room.

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FORTUNES - page two

35

Go along a dark and quiet path by the help of the bright moonlight.

Your Fortune | Excellent Luck

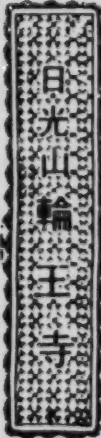
Be as moderate in anything as you can. if not, you'll bring misfortune upon yourself.

- wish : It will be obstructed by others.
- expected visitor : He will not come.
- missing thing : It will be found late.
- travel : You had better stop it.
- business : It is probable that prices will fall suddenly.

- study : Devote yourself to study with confidence.
- speculation : Give it up, for prices will fall suddenly.
- dispute or quarrel : There may be some truth in what you say, but you will be defeated.
- love : He is good, but he is dangerous.
- removal : It won't do, so put it off.
- childbirth : It will be easy, but take good care of the baby.
- illness : It will be a heavy illness. Pray to God.
- marriage proposal : It will be obstructed by unexpected men. Be modest in anything.

-2-

二二をあける



観音みくじ

第八十四 凶

はつほうそちがり あんしんならず
否 極 方 無 泰
はなはちけども ようきはあきなり
華 開 値 晩 秋
ひとのなちけも われにはつれなく
人 情 不 調 備
もてるだからも おいしくにべる
財 宝 鬼 来 偷

願 望 かなわず
病 人 あやうし
待 人 来らず
失 物 出です
縁 談 不調和
売 買 利なし
其 他 運事不如意

不利なることのみ多く
心やすまるひまなし。
花さきこうれしと思え
ば霧にあいて枯れ、心
に集むる鬼のために
さとの宝もうしない
がちなり。信力の足ら
ざる故とおもうべし

Fortune

9

GREAT GOOD FORTUNE

Dying crops in the drought-blasted fields of summer may be revived by a sudden shower at eventide, so that the autumn harvest is as rich as ever. You may rest reassured as to your future happiness, but remember also to remain honest and upright, without spite or jealousy toward others. Strive to carry on your work diligently and well.

- Your desire: will not come easily to fulfillment, but will be granted sooner than early difficulties might lead you to expect.
- The awaited one: will send word, and come before long.
- Lost objects: will be found, but only if you hurry.
- Journeys: no particular benefit, but no loss.
- Trade: profits will result. Good sellers' market.
- Agriculture: nothing to cause worries or loss.
- Directions: no obstacle, whatever the direction.
- Quarrels: you will win. Be very patient.
- Employees and dependents: the sooner you act the better.
- Change of residence: at first, it will be hard to find anything suitable.
- Birth: easy, but be careful of mother and child afterwards.
- Illness: not serious; recovery is certain.
- Love and marriage: your suffering is needless for there is no change. The other party's feelings remain as ever.

Thanks to Barbara Bosley for sharing her fortune.

DESCRIPTIVE WRITING

Anita Matson

Level: upper elementary, adaptable for other grades

Objective: The student will write a clear description.

Materials: several posters or large pictures of Japan,
a postcard of Japan for every child

Time: ninety minutes, all in one time block

Procedure:

1. Discuss with class how to write a description of a picture. Specifically discuss foreground, background, perspective, whether the picture is horizontal or vertical, how to mentally divide the picture into quadrants to clarify location, dominant figures and details, colors, attributes of figures, relative sizes of figures. Practice oral descriptions of the posters.
2. Distribute a postcard to each student. Tell the students not to let others see their postcard.
3. Have students write a one-page description of the postcard. Tell students that it is not important to know the names of things that are unfamiliar. Caution: Too much detail is as ineffective as too little.
4. As students finish, tape each postcard to the blackboard and number them with chalk underneath.
5. Have students number a paper up to the number of students in the class.
6. Have each student read his/her description. Each student writes down the number of the card the student is describing. Teacher writes down the number of the card, name of the student and comments about the content of the card and effectiveness of the description.
7. After all the papers are read, call the name of each student. Have him/her say the number of his/her card. Survey the class and record student's grade based on the percentage of students who accurately identified his/her card. Discuss what is pictured on the card in terms of Japanese culture. Comment on strengths of student's writing.

CLUSTERING

Anita Matson

Level: upper elementary, adaptable to other grades

Objective: Students will use a variety of ideas for writing.

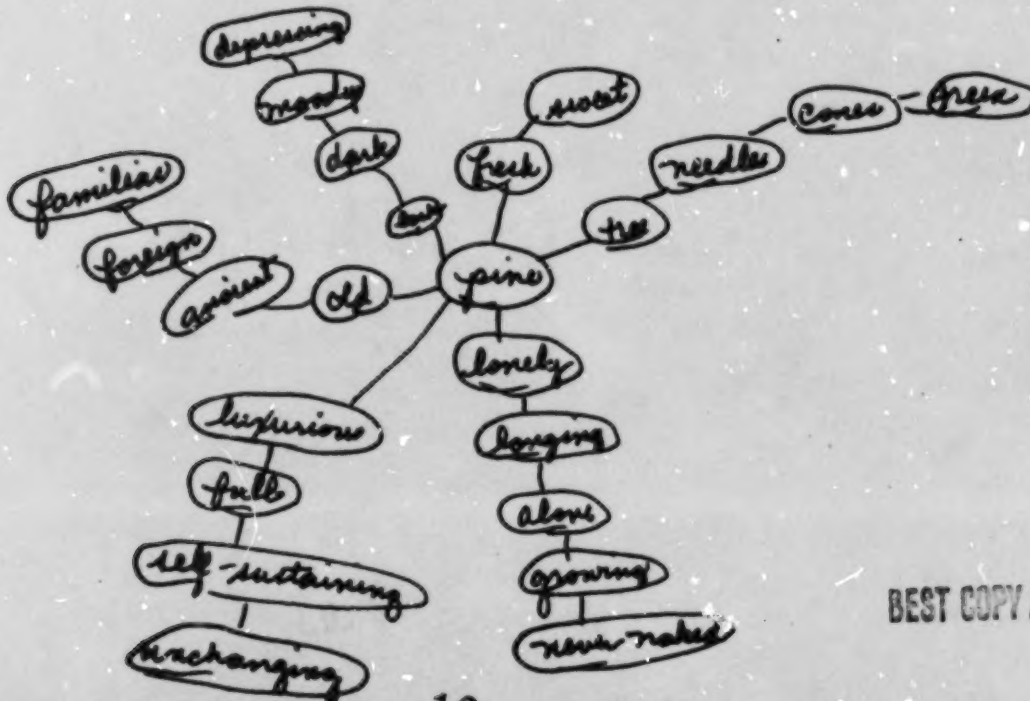
Materials: slides or posters of Japan

Time: 20 minutes

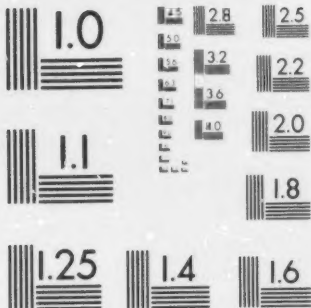
Note to teachers: Clustering is a technique developed and named by Gabrielle Luser Rico in Writing the Natural Way for accessing that state of consciousness (often called the right side of the brain) in which we pattern, design, connect, and deal in complex images. It can be used as the brainstorming step for many different lessons.

Procedure:

1. Explain that clustering is a way of helping ourselves write. We will be writing short paragraphs called vignettes in this process.
2. Model clustering. Show a slide. (The image for this example is a pine tree on a small island in Matsushima Bay.) Write a word that comes to mind when showing the slide. It may be a different word for everyone in the class. Put it in the middle of the board or paper. Circle this word and draw rays from it. As words come to mind, connect them. If you go blank, draw connecting lines and circles. The words will come to put in them. Continue for two minutes. Stop when you feel you know what you want to say in your paragraph.



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STANDARD REFERENCE MATERIAL 1010a
(ANSI and ISO TEST CHART No. 2)

CLUSTERING, page 2

3. Look at the words in the cluster. A first sentence will suggest itself. Form sentences from some of the other words. Write for about eight minutes. End by referring to the beginning of the vignette. You may find yourself writing using a strand of words which lead to a vignette having nothing to do with the original subject.

The pines of Matsushima are dark and moody under an overcast sky. They cling precariously to eroding sandstone islands with a lonely longing, in precarious old age, to be full, self-sustaining, and unchanging. Soft but pointy needles hide their depressing nakedness. Oh, Matsushima.

4. Show another slide and have students do the clustering and vignette writing process.
5. Students read the vignette out loud to themselves. Then read it to someone else. Make changes to improve it. Improvements have to do with making the writing more congruent with our feeling and experience of the subject.

HAIKU

Anita Matson

Level: Upper elementary, adaptable for other grades

Objective: Students will write individual and group haiku.

Materials: Butcher paper, pens, tables set up outdoors
A warm, dry day

Time: Ninety minutes

Procedure:

1. Instruct students that we will be spending some time outside doing what may seem to them like nothing in preparation for a writing assignment. This activity is to be done in silence.
2. Put these headings at the top of pieces of butcher paper: sky, air, trees, ground, insects, birds, etc. Lay them out on tables outside taped down. Have enough felt tip pens for each student.
3. Students lie in the grass on their backs for fifteen minutes. Encourage them to let go of any inner dialogue and simply see, feel, hear, and smell. They may want to spend some time examining the grass, plants, and living creatures near the spot they have chosen.
4. When the time is over ask them to write down words about what they experienced. Put them on the papers under an appropriate category. Include sounds, smells, feelings, tastes and tactile sensations.
5. Inside tape the word lists around the room.
6. Explain that haiku is a Japanese poetry form that consists of seventeen syllables and has nature as its subject. Examine the 5-7-5 syllable structure of this haiku.

The least of breezes
Blows and the dry sky is filled
With the voice of pines

7. Explain that Issa was a famous writer of haiku who lived over two hundred years ago. As Issa looked around him with his poet's eyes, he saw a hundred things that many of us might miss. And because Issa took the time to look, to listen, and to enjoy the movements of the many small creatures who shared his world--sparrows, crickets, frogs--he has a kindly feeling for all of them, including fleas and flies. Even the common housefly that most of us swat without thinking, Issa feels has a right to live. In many ways Issa's own life was a sad one. His mother died when he was two, and his own four sons and a daughter all died before they were a year old, a great sorrow for a man who loved children as much as Issa did. He was a poor man and spent much of his life in solitary wandering. Perhaps it was the loneliness of these years

HAIKU, page two

that made him so value all the animals, birds and insects who shared his house and garden and kept him company in his travels about the countryside. (From A Few Flies and I; Haiku by Issa, by Jean Merrill.) Here are some haiku by Issa.

A few flies and I
Keep house together
In this humble home.

Swatted out
from everywhere else,
The mosquitoes come here.

A measuring worm takes the length
of the wooden support
that holds up my house.

I asked him how old he was,
And the boy dressed up in a new kimono
Stretched forth all five fingers.

The frog looks as if he had just
belched a cloud
into the sky.

My hut is so small,
But please do practice your jumping,
Fleas of mine!

I'm going to turn over;
Mind away,
Cricket.

If you are tender to them,
The young sparrows
Will poop on you.

The mosquitoes!
They have come for their lunch
to the man
having a nap.

The deer are licking
the first frost
from one another's coats.

"Haiku is simply what is happening in this place, at this moment." - Basho

8. Write a group haiku on the board using one of the word lists.
9. Have students write their own haiku.
10. Write in calligraphy and display the haiku with a photograph of the topic.

Extension: Tanka is a Japanese poetic form that consists of 31 syllables (5-7-5-7-7). It is the most fundamental poetic form in Japan since haiku is derived from it. Its themes include love between men and women, deep attachment to nature, the joys and sorrows of the changing seasons, and close relationships and reflections and insights on aspects of one's life. (From "The Japanese Mind Seen Through the Poetic Tradition," by Makoto Ooka, Nippon Steel News, February, 1983.

Here is a student example:

The mist of morning
is like the blanket of time
which slows the world down.
When the mist lifts from the morn,
The world will be born again.

--Annette Greenbaum

WRITING JAPANESE STORIES

Jennifer Desmul

Level: upper elementary, adaptable for other grades

- Objectives:
1. The student will develop writing and listening skills.
 2. The student will increase in creativity.
 3. The student will develop an understanding of the culture of Japan.

Teacher

- materials:
1. chalkboard or overhead projector
 2. book with Japanese stories. Recommended: Japanese Children's Favorite Stories by Florence Sakade. (Charles Tuttle: Rutland, VT)
 3. four coffee cans, each painted a different color, and labeled with one of the following: character, trait, location, problem. See attached list.

Student

- materials:
1. paper
 2. pencil
 3. imagination

- Procedure:
1. Read several Japanese stories to class.
 2. Instruct the students that they are now going to write their own "Japanese" stories.
 3. Explain that they will base their stories on the cards they choose from the cans.
 4. After writing a story, each child reads his/her story to the entire class or in small groups.

Instructions for preparing coffee cans:

Use four coffee cans, each painted a different color and each labeled with one of the following: character, trait, location, problem. Slit the plastic lid so a child's hand can fit in. Use colored cards to match each can, so that students can return cards to the correct cans when they are finished. Print one idea on each card. For example, green cards match the green can labeled "character" and each card suggests a different character. The child reaches into each can and draws one card to make a sentence which he/she uses to write a story. Sentences can first be constructed orally.

WRITING JAPANESE STORIES, page 2

Character:

little boy	sparrow	chatterbox	policeman	grandmother
grandfather	emperor	mailman	mother	samurai
robot	spaceman	"Peach-boy"	farmer	servant
cat	shogun	teacher	monster	Buddhist priest
guest	cook	coward	champion	ogre
daughter	crowd	children	crew	scientist
prince	soldier	old woman	ghost	small girl
fox	scholar	tyrant	friend	oldest son

Trait:

tall	beautiful	complicated	impudent	bad-tempered
rude	charming	grumbling	astonished	ill-mannered
naughty	tiny	miserable	ancient	precious
lonely	terrible	elegant	grateful	strange
greedy	wicked	haughty	faithful	ungrateful
idiot	famous	noble	ragged	restless
scared	devoted	amusing	clever	remarkable
mean	dumb	scared	delighted	irritating
jolly	stingy	hungry	successful	complicated
timid	happy	jealous	sad	laughing

Location:

subway	doorway	island	deep in the forest
shrine	passageway	train	department store
space station	movie	temple	on top of a mountain
castle	underground	school	corner of the room
airplane	fishing boat	river	on the way home
secret cave	kingdom	garden	on top of a table
under a bed	festival	skyscraper	under the sea

Problem:

becomes ill	gone from home 10 years	typhoon sank ship
lived all alone	saw strange footprints	no way to leave
scolded for being late	drew pictures all the time	couldn't find anyone
did not know the answers	earthquake destroys home	poor and had no food
wind was cold	the hard way	may fall into the sea
nobody knew	help! help! save her!	shipwrecked
spilled it	animals were fleeing	watched it disappear
frightened	made a big mistake	trembling with fear
defeated	smeared with ink	wanted to go home
daydreaming	lights went out	had to wait all the way
misunderstanding	found a treasure	alarm clock didn't ring
terrified	poor report card	had a flat tire
couldn't see	forgot the password	watched it float away
has no friends	had to do all the work	couldn't breathe
was chased by a _____	never had any fun at all	afraid to go home
no one answered	afraid of the _____	crowded and uncomfortable

GOOD PREVAILS

Anita Matson

Level: Upper elementary, adaptable for other grades

Objective: Students will write a description of a character.

Materials: Copy of Japanese folktale "The Tongue-Cut Sparrow," available in many anthologies including Japanese Children's Favorite Stories, edited by Florence Sakade (Charles E. Tuttle: Rutland, VT).

Thesauruses

Pictures of a sparrow, a Japanese farmhouse, a kimono and Japanese food

Time: One hour

Procedure:

1. Introduce the story by showing photographs of Japanese house, clothing, and food.
2. Read the story. Ask students to recall any stories they know in which goodness and generosity are rewarded.
3. Say that we know what the characters are like by the words the author uses to describe them and by their actions. Make two headings on the board, "old man" and "wife." Under these headings list exact words from the story that are either descriptive words or actions that characterize these people.

old man

Took good care of sparrow
Talked to it
Fed it from own plate
Treated it as own child

wife

Mean
Terrible temper
Hated sparrow
Scolded husband
Disliked hard work
Bad-tempered

4. Use a thesaurus to find descriptive words to attach to the actions. Orally make sentences out of the descriptive words and actions. For example: The old man showed he was kind by taking care of the sparrow and treating it as his own child. He showed generosity by feeding it from his own plate.
5. Students write a paragraph about the wife using the same procedure.

YOUR STORY, MY STORY

Anita Matson

Level: upper elementary, adaptable for other grades

Objective: Students will write from differing points of view.

Materials: Utensils or pictures of utensils used in making tea. A free brochure describing the tea ceremony is available from the Consulate General of Japan 3110 Rainier Bank Tower, Seattle, Washington 98101.

Copy of Japanese folktale "The Magic Teakettle." It is widely available, including in Japanese Children's Favorite Stories, edited by Florence Sakade (Charles E. Tuttle: Rutland, VT).

Time: one hour

Procedure:

1. Introduce the story by discussing the making of tea and showing the utensils. Also say that the priest in the story should be a Buddhist priest and Buddhism is one of the principal religions of Japan.
2. Read the story.
3. Explain that this story the way it is now written is told by a third-person narrator. Review the main events of the story with the students. Write the events on the board.

For example:

- a. Priest buys old rusty tea kettle.
 - b. After polishing the kettle the priest sets it over charcoal to heat the water.
 - c. The kettle grows the head, tail and feet of a badger.
 - d. A junkman buys the bewitched kettle from the priest.
 - e. During the night the badger-kettle tells the junkman that if he is well-treated he will help him make his fortune.
 - f. The junkman sells tickets, and people come to see Bumbuku's tricks.
 - g. The junkman becomes rich from selling the tickets.
 - h. Bumbuku wants to go back to a quiet life in the temple.
 - i. Bumbuku is given a place of honor in the treasure house.
4. Have students imagine themselves as Bumbuku. Students rephrase each event from his point of view. Hear several versions of each rephrasing. Encourage the students to add more detail.
 5. Students rewrite the story from the point of view of Bumbuku or the junkman.
 6. Share stories acting out in pantomime as a student narrates.

ZEN BUDDHISM - INTRODUCTION TO A UNIT

Jessie Yoshida

Level: high school or junior high

Objectives: 1. To gather students' knowledge, perceptions, and questions about Zen Buddhism.
2. To arouse their curiosity and introduce them to Zen concepts and practice.

Materials: Books and audiovisual materials about Zen Buddhism. At Inglemoor High School, students read Siddhartha by Hermann Hesse and view Zen and Now narrated by Alan Watts.

Teacher reference: The clustering approach is described in Writing the Natural Way by Gabrielle Rico. (It is also used in an elementary unit in this booklet created by Anita Matson.)

Procedure:

1. Students cluster individually around the words "Zen Buddhism." Write down every association that comes to mind; do not edit or critique.
2. Students gather in groups of five and compile a master list for each group.
3. After ten minutes, the groups share their lists.
4. Again as individuals, students write a five-sentence paragraph stating their views of Zen Buddhism at this point, before learning more about it. They should feel free to use words from their own cluster in building their sentences.
5. Ask a few volunteers to read their paragraphs.
6. Discuss what questions about Zen Buddhism came to students' minds as they clustered and wrote their paragraphs. What would they like to explore further? List these questions on the chalkboard as students share them, and return to them at the end of the unit.
7. View any audio-visual materials planned for this unit.
8. Students write an exit slip following the film. An exit slip is written anonymously on half sheets of scratch paper and read aloud by the teacher immediately after being collected at the end of the class, or it may be read at the beginning of class the next day. Students are to respond to the concepts of Zen, perhaps summarizing the film, raising a question, or comparing it with other schools of philosophy.

Note: Zen and Now is available for rental from the University of Washington department of Instructional Media Services for a \$10.50 rental fee. Call (206) 543-9909 to book films.

HIROSHIMA - INTRODUCTION TO A UNIT

Jessie Yoshida

Level: high school

- Objectives:
1. To gather students' associations, perceptions, and knowledge of the atomic bombing of Hiroshima and Nagasaki.
 2. To prepare them for further study of the bombings.

Materials: Books and audiovisual materials about Hiroshima and Nagasaki. Students at Inglesmoor High School read Hiroshima by John Hersey and view Hiroshima-Nagasaki, August 1945. This film includes original newsreel footage of the effects of the bombing. It is available from the University of Washington Instructional Media Services for a \$7.00 rental fee. Call (206) 543-9909 to book film.

Procedure:

1. Students cluster around the words Hiroshima and Nagasaki for ten minutes, letting associations run freely. (See previous lesson for description of clustering.)
2. Students then write for ten minutes on what the clustering stirs up, using any words from their cluster they wish.
3. In groups of four to five, they read their writing aloud to each other and select one to read to the entire class.
4. Each group then lists questions and concerns about our nuclear past and future, using felt pens and butcher paper. They write in large letters so that they can later share their lists with the class.
5. Teacher posts the lists.
6. After introducing the film, the teacher shows it to the class. Because of its powerful impact, it is important to prepare students for it and to allow time for adequate debriefing.
7. One debriefing strategy is to write "unsent letters." Following the film, the students write an "unsent letter" for ten minutes to a friend, relative, or public figure, sharing their response to what they saw.
8. Volunteers read their letters aloud, which opens the way to further discussion and debriefing of feelings. It is important that students genuinely volunteer for this, because "unsent letters" are a means for expressing feelings without being concerned about another person reading them. One can say anything without worrying about the impact. The letters also serve to clarify thoughts and feelings before actually sending a more reflective letter that is concerned with another's response.

DARUMA-SAN
Evon Tanabe

Level: lower elementary grades

Objective: The student will set, and hopefully attain, a goal using the daruma.

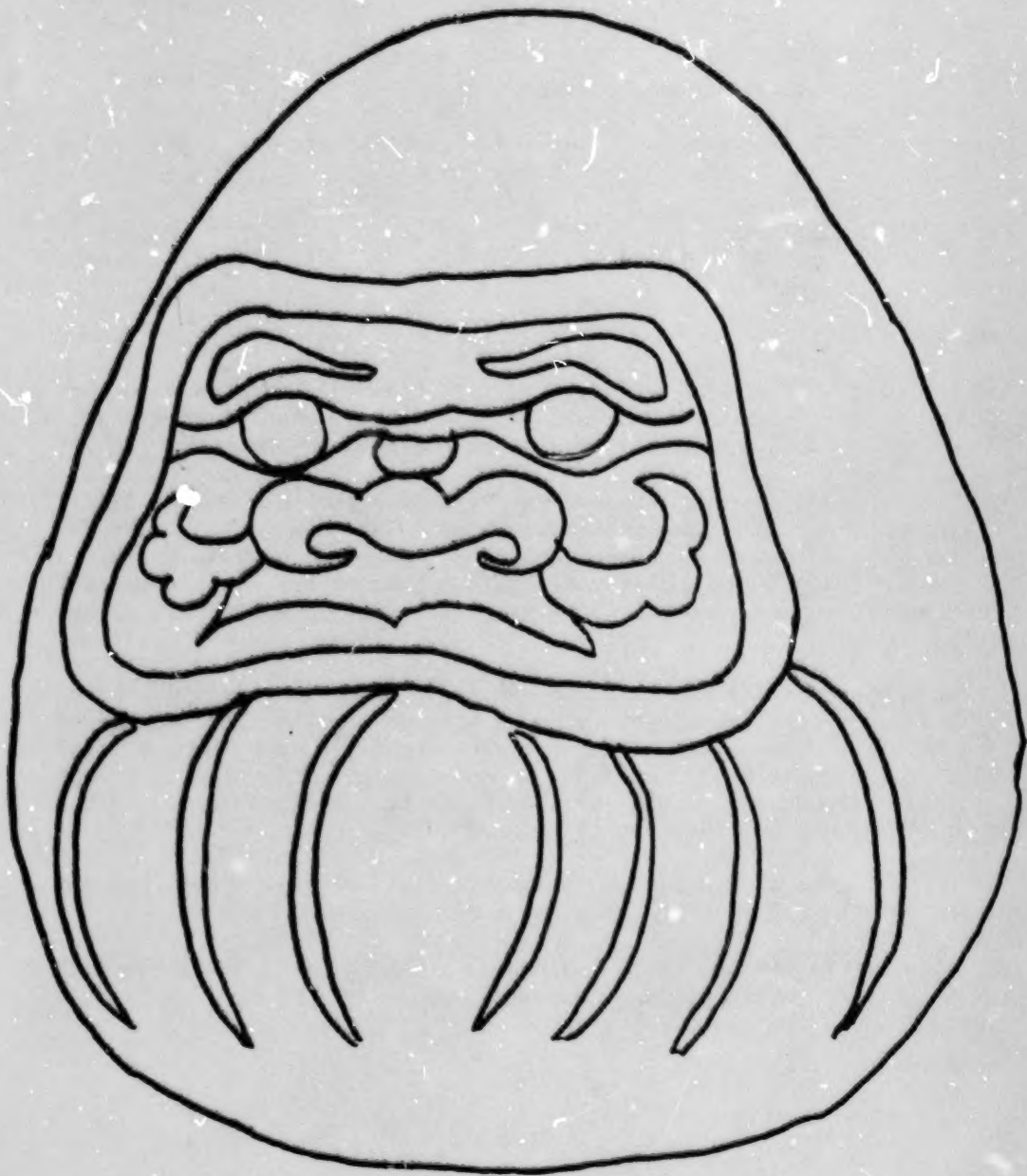
Materials: Daruma doll, if possible
Daruma Goal Sheet
Crayons

Procedure:

1. Introduce the idea of wishing. Elicit from the students ways that we use to help us achieve our wishes. Examples: wishing on a star, wishing wells, wishbones, candles on a birthday cake.
2. Introduce Daruma-san. Daruma was an Indian philosopher and disciple of Buddha whose full name was Bodhidharma. San is a title of respect. Legend has it that he meditated for so long that he lost the use of his arms and legs. As a result he could not walk, but he epitomized the popular Japanese proverb, "One may fall seven times but will rise up on the eighth."

Daruma became the symbol of determination and perseverance. Daruma dolls are often made with weighted bottoms so when they are tipped over they right themselves. They are also usually made without their pupils. When a wish is made, one pupil is colored in. This wish should be goal-oriented and should involve the wisher in attaining it. When the goal is met the other eye is colored in.

3. The students should set an attainable goal, color the doll and one eye only. The traditional color for a daruma is red.
4. Display the daruma. When individual goals are met, the second eye can be colored in and the daruma taken home.



Daruma - san

My goal is

DARUMA TOYS AND GAMES

Gail Tokunaga

Level: elementary

- Objective:
1. The students will make their own daruma.
 2. The students will learn a Japanese game related to the daruma.

Materials: oval balloons, newspaper, wheat paste, paint and brushes

Procedure:

1. Explain to students that the daruma is probably Japan's best-known folk toy. You can see it anywhere in Japan, including on key rings. His name is short for Bodhidharma, a Buddhist priest from India who lived in the sixth century. Legends say that Bodhidharma sat absolutely still and meditated for nine years. He didn't move at all, and after nine years he found he had lost the use of his arms and legs. In fact, they had withered away.

So darumas are made with no arms or legs. They have weighted bottoms so that no matter how you roll them, they will always return right side up. Some say this symbolizes the spirit of patience, perseverance, and determination shown by the priest.

There are many kinds of darumas, and they are painted different ways in different parts of Japan. Some are even female. Traditionally, they are made without eyes. When you make a wish, you paint on one eye. When the wish comes true, paint in the other eye.

2. Blow up oval balloon.
3. Tear up lots of strips of paper and soak them in wheat paste. Cover the balloon completely with the strips. Let dry.
4. Add extra layers of strips to the bottom, rounded end. This will give the bottom the extra weight it needs so that the daruma will end up in an upright position.
5. The daruma is traditionally painted red, the color of the robes worn by the priests. Paint the body and the features on the face. Remember. not to paint the eyes yet.
6. Make a wish and paint one eye. Be patient.
7. When the wish comes true, paint the other eye.

DARUMA TOYS AND GAMES - page two

8. To play the game, the teacher and students sit in a circle with their legs and arms folded. They sway from side to side in rhythm and chant in unison:

Daruma-san, Daruma-san
Nira miko shi ma sho
Waratara da me yo
Ichi ni san shi go

Mr. Daruma, Mr. Daruma
Let us stare at each other
You had better not laugh
One, two, three, four, five.

Everyone must have a serious expression on his/her face and should stare at each other. The first person to laugh is "out".

DARUMA

Selma Moyle

Level: upper elementary or junior high

- Objectives:
1. To learn the significance of the Daruma through history since the sixth century.
 2. To discuss other good luck symbols used by other cultures.
 3. To make a paper mache Daruma, filling in one eye and setting a goal.

- Materials:
1. Daruma legend. (See previous lessons.)
 2. If possible, symbols of other cultures such as a Mexican God's eye, an Irish shamrock, or a Native American thunderbird.
 3. Darumas, if available, and daruma toys of various types.
 4. Nakasone newspaper article
 5. Art materials: plastic sandwich bags, newspaper, twist ties, wheat paste, red and flesh colored poster paint, lacquer or shellac, color crayons or felt-tip pens.

Procedure:

1. Describe the legend of the Daruma and any examples of Darumas available. Show students the newspaper article about Prime Minister Nakasone.
2. Share a few common good luck symbols and give pupils a chance to add more, such as rabbit's feet.
3. Discuss goal possibilities with the pupils. Each one will set his or her own goal.
4. Explain the procedure for making a paper mache Daruma.
 - a. Stuff the plastic bags with wadded-up newspaper and shape into a rounded form with a slightly flattened bottom. Tie with twist ties. Tape corners so that they are rounded.
 - b. Make a watery paste with the wheat paste. Tear thin strips of newspaper and dip into the paste. Cover the form with five layers of overlapping strips. Add extra strips to the bottom for weight.
 - c. Dry thoroughly.
 - d. Paint the Daruma red except his face. Let dry. Paint the face flesh-colored and let dry. Paint in the features except the eyes.
5. After class completes the Darumas, have pupils establish goals and paint in the first eye.
6. Display the Darumas around the classroom and paint in the other eye when pupils reach their goals.

A2 Seattle Post-Intelligencer, Tuesday, June 28, 1983 ★★ ★

AP PHOTO



For Nakasone's party, the eyes have it

Japanese Prime Minister Yasuhiro Nakasone paints in the eye of a "daruma" doll, an action that traditionally signifies an election victory. Nakasone's Liberal Democratic Party captured 68 of 126 seats in Sunday's vote for the House of Councillors, securing a clearcut majority in the first national test of its conservative, pro-West policies. Nakasone took over last November.

JAPANESE DESIGNS
Sonnet Takahisa*

Level: elementary or junior high

Objectives: 1. Students will learn some characteristic Japanese designs and what they represent.
2. Students will make their own stamps for printing Japanese designs.

Materials: 1. rubber erasers
2. dull knives
3. stamp pads or other kinds of ink
4. paper, note cards, or fabric

Procedure:

1. Show students examples of Japanese designs. Explain that the crane, the tortoise, and the pine tree are symbols associated with good wishes for the new year. These and other good luck symbols are found throughout a Japanese home during the festivities. They can be printed on nengajo (postcards) with a new years' greeting and sent to friends and family.
2. Ask students to plan what design they will carve. Draw the design on the flat side of a rubber eraser. Remind them that the design will print backwards from the way they draw it.
3. Using a dull knife, cut away the area around the design so that the design stands out.
4. Ink the stamps by pressing into stamp pads. Stamp the design on the students' chosen surface. Point out that many possible patterns can be made by creating a pleasing combination of individual stamps. For example, a single stamp of waves can be printed many times to create an attractive overall design.

Extension activities:

1. Research other Japanese designs and their meanings. Find out which designs are associated with festivals and holidays.
2. Explore the stories behind the designs. Why would a pine tree represent long life?
3. Make and send greeting cards using the students' stamps. Collect examples of Japanese greeting cards.
4. Print the designs on fabric and make the fabric into Japanese objects. One possibility is noren, the short curtains which hang over many Japanese entryways.

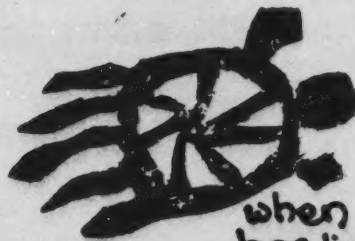
*We are grateful to Sonnet Takahisa, Education Program Coordinator at the Seattle Art Museum, for permission to reprint this lesson which she developed.

BEST COPY

JAPANESE DESIGNS - page two
Sonnet Takahisa



tsuru: cranes represent long life (they live 1000 years) and fidelity.

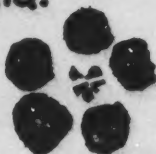


kame: the tortoise represents long life.

when a tortoise has lived 1000 years it grows a long hairy tail.



ume: the plum blossom blooms even when there's snow on the ground.



matsu: because of its hardiness, the pine tree represents long life.

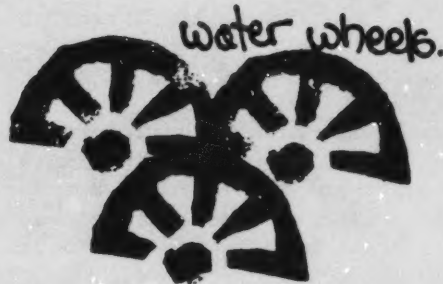
JAPANESE DESIGNS - page three
Sonnet Takahisa



arrows are often depicted with
bulls' eyes and represent wishes.



yen: these 5-yen
coin pieces repre-
sent wealth.



water wheels.



take:
bamboo
represents
strength,
constancy
& virtue



water waves

KOKESHI DOLLS
Marjorie McKellop

Level: upper elementary

- Objectives:
1. The student will be able to envision total form (front, back, and sides) by creating three-dimensional forms.
 2. The student will repeat shapes to design a pattern.

- Materials:
1. Pictures of traditional Japanese dress.
 2. Examples of kokeshi dolls if available.
 3. Core for body: small bottles such as vitamin bottles, eggs (blown), cardboard spools and cones, cardboard tubes, or plastic cocktail cups.
 4. Head: styrofoam ball, wooden bead, or pingpong ball.
 5. Colorful fabrics for dress.
 6. Tempera paint for facial features or painted-on fabric designs.
 7. Glue
 8. Pedestal: appropriate size container lid.

Procedure:

1. Motivate with background information about kokeshi dolls. In Japan, kokeshi are made of wood in simple cylindrical shapes. They are turned on a lathe and then painted by hand. Many people collect kokeshi and there is even a museum entirely devoted to kokeshi. The designs made by different artists are distinctive, and different regions are known for characteristic designs. Many kokeshi are made in forested, mountainous areas and people bring them home as souvenirs when they visit these areas for skiing or other vacations.
2. Show pictures of traditional Japanese dress. Ask students to plan how they will decorate their doll.
3. Demonstrate the glueing of the body elements.
4. Have students brainstorm the possibilities of the decorative materials collected. Students select materials and glue body together during their first lesson.
5. Students apply dress and facial features during the second lesson. Apply fabric with glue. Glue on the pedestal last.



KOKESHI DOLLS - page two

Extensions of experience:

1. Investigate the history and traditions surrounding Hinamatsuri. This is known as Girls' Day or Dolls' Festival and is celebrated every year on March 3. This festival has roots which go back 1,000 years and has been an official national holiday since the eighteenth century. Girls arrange special displays of dolls representing members of the imperial court, plus other dolls they have collected.
2. Investigate Kodomo No Hi, Children's Day, and Tango No Sekku, Boys' Festival. They fall on May 5. The Boys' Festival also has ancient origins, and Children's Day is an official holiday. This is the day when families fly carp kites in front of their homes.
3. Do further research on Japanese clothing. Investigate when, and on what kinds of occasions, women wear kimono nowadays. Although children may wear formal or informal kimono on special days like festivals, they normally wear school uniforms or everyday clothing very similar to the clothing American students wear. Gather pictures of Japanese children and note their clothing.



JAPANESE LACQUERWARE ART LESSON

Marjorie McKellop

Level: upper elementary

Objectives: The student will be able to decorate a plate in the Japanese manner of design.
The student will be able to understand the use of space as used by Japanese artists.

Art theory: line/color/space

Materials: paper plates (not plastic)
gesso and brush for applying it
sandpaper, fine grade, to sand gesso
tempera paint: black for base coat, white and shades of red for floral decoration
brushes: fine camel hair for painting design
plastic spray sealer
lacquer pieces for display, or pictures of lacquerware

Procedure:

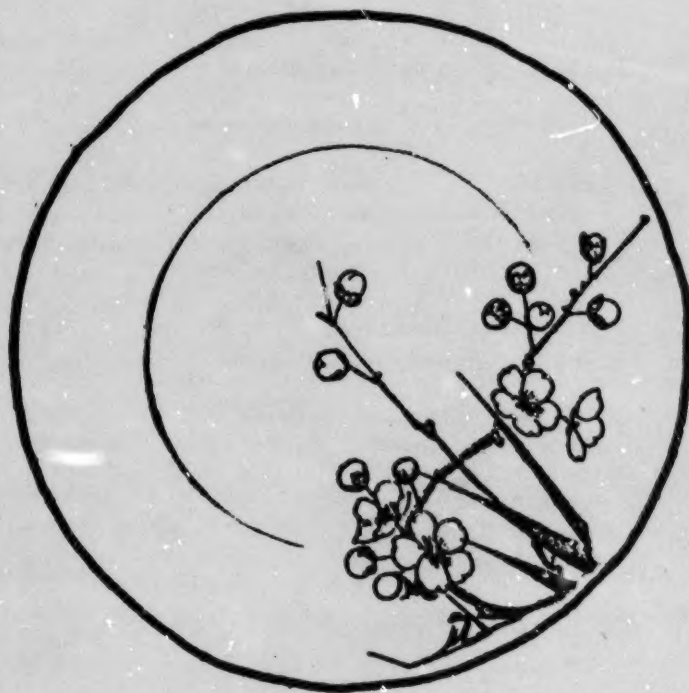
1. Introduce the lesson by explaining that lacquerware is an ancient art in both Japan and China. Lacquer is usually painted over a wooden base, but can also be painted over baskets, paper, or other materials. Lacquer is actually the resin of the lac tree and is very poisonous in its natural form. It is collected, strained, heated to remove some of the moisture, and then painted on a base, either in its clear natural form or with coloring added to it. Black and red are common colors, and the Japanese often highlight a design with gold paint. Many base coats are painted on and carefully dried away from dust before final decorations are added. Nowadays, many people use plastic copies of lacquer items because they are less expensive.
2. Show display examples to students. Discuss characteristics of the designs.
3. Demonstrate application of gesso for base coat to seal the pores of the paper plate. (Two coats may be necessary.) Show how to apply the black background coat. Explain that it will take time for each coat to dry.
4. Demonstrate painting stems with fine brush strokes. Have students practice on black paper before attempting their final decorating.
5. Demonstrate painting petals. Explain that the chrysanthemum represents the emperor's family in Japan. Other flowers that are popular are cherry and plum blossoms. Pine needles also make interesting motifs. Suggest that the students draw their designs from looking closely at familiar plants.

JAPANESE LACQUERWARE ART LESSON - page two

6. Point out the use of negative space, meaning the background space which is not painted with a design, and the simplicity of the decoration. (Lacquerware can also be painted in elaborate designs, often based on geometric patterns.)
7. After students have completed their plates, spray with two coats of Krylon or other sealer.

Extension ideas:

1. Study the articles used in the tea ceremony. Some are generally made of lacquer, including the small covered containers which are used to hold the powdered tea. Note the design on both the lacquerware and other objects, which is generally very simple and can be quite rustic in appearance.
2. Research the source of lacquer and the production process.
3. Research the "Living National Treasures," Japanese artists who receive special government pensions so that they can pursue traditional art forms. Some of these artists work in lacquer, including one who appears in the film "Living Arts of Japan." This film is available at no charge from the Consulate General of Japan.



MASKS FOR SHINTO DEITIES IN THE CREATION MYTH

Marjorie McKellop

Level: upper elementary

- Objectives:
1. The student will be able to design a simple mask representing a deity in the Japanese creation myth.
 2. The student will be able to use symmetrical balance in the design.
 3. The student will use visualization and creativity to decorate the mask.

- Materials:
1. Copy of the Japanese creation story. This unit is based on the Standard Dictionary of Folklore, Mythology, and Legend, edited by Maria Leach. (New York: Funk and Wagnalls, 1972.) The story is also recounted in Opening Doors: Contemporary Japan. (New York: Asia Society, 1979.) The original sources are the Kojiki and Nihon-shoki, both compiled in the eight century a.d.
 2. 10" paper plates, molded into three sections
 3. cardboard - white, 14" x 14"
 4. glitter, colored tissue, and other decorative materials
 5. glue

Procedure:

1. Read or tell the Japanese creation story which focuses on the Sun Goddess, Amaterasu.
2. Ask the students to close their eyes and visualize the facial characteristics of the following:
 - a. Amaterasu - Sun Goddess (radiance, nurturing warmth)
 - b. Susa-no-wo - Storm God (anger, violence)
 - c. Tsukiyomi - Moon God (serenity, palor)
 - d. Ame-no-Uzume-no-mikoto - Goddess of Mirth (Otafuku) (humor, hilarity)
3. Discuss these characteristics with the group, asking students why they think a particular facial expression would be representative of a particular deity. Discuss how this can be transferred to a mask. Stress the use of exaggeration.
4. Distribute materials. Point out the three-dimensional quality of the paper plates.
5. Cut out cardboard backing and glue the plate to it, face down. Be careful to center the plate on the cardboard circle.
6. Design with felt pens. Add any textural materials to enhance the characterization of the particular deity.
7. Display or use in a dramatization of the story.

MASKS FOR SHINTO DEITIES IN THE CREATION MYTH - page two

Extensions of experience:

1. Study the use of masks in the traditional Japanese drama form called noh drama.
2. Study the heavy stage make-up used in kabuki, another traditional Japanese drama form. Note any similarities with noh masks and discuss the use of exaggeration in the masks the students made as well as in stage make-up.
3. Research the use of color to represent various characteristics in stage make-up.
4. View the films entitled Noh and Kabuki, available at no charge from the Consulate General of Japan. These films are most suitable for older audiences.



RELIEF BLOCK PRINTS
Marjorie McKellop

Level: upper elementary

- Objectives:
1. The student will be able to design a space using line and shape.
 2. The student will recognize relief block prints from Japan and appreciate their design.

- Materials:
1. Examples of Japanese block prints, either the prints themselves or reproductions in books
 2. Milk cartons, half gallon size cut down
 3. Bowl or cottage cheese cartons for mixing
 4. Assortment of tools for scratching and cutting the designs, such as nails, paper clips, etc.
 5. Water base printer's ink in various colors
 6. Brayers
 7. Paper for lifting prints

Procedure:

1. Show students examples of Japanese wood cuts. Explain that the technique of relief block printing is the simplest and earliest method employed by man as a means of producing a printed image, and dates back in China to the seventh century a.d. The Japanese learned the process from the Chinese. Wood was the principal material used. However, plaster of paris in its hardened state can be used for a similar experience.
2. Suggest subject matter from nature, such as the Japanese frequently use. Point out technical details, such as the fact that the image will be in reverse. Note various kinds of lines in the examples of wood cuts.
3. Demonstrate the mixing of plaster of paris. Sift plaster into one-third of a container of water. Stir slowly until creamy. Pour into cartons and let set until solid.
4. Caution students that plaster of paris clogs plumbing. Discard any extra in waste baskets.
5. When dry, use nails or other objects to scratch a design in the plaster surface.
6. To print, ink surface of block with brayer. Apply a thin coat.
7. Place piece of paper over block, rub over the surface with a clean brayer to get even paper contact, and then lift print.

RELIEF BLOCK PRINTS - page two

Extensions of experience:

1. Talk to someone who has studied or collected shrine stamps. It is a common custom in Japan to have a souvenir book stamped with the name of a shrine or temple when you visit it. Generally a priest stamps the book with a red stamp and then uses a calligraphy brush to add the name of the temple or shrine and the date. Nowadays it is also the custom to add all kinds of stamps when traveling on a vacation. These stamps can be found in train stations, tourist destinations, and even department stores.
2. Research wood block prints in greater depth. For example, how are multiple colors printed so that they line up correctly?
3. Research other kinds of printing processes, including the process for printing books developed in China 400 years before Gutenberg.
4. Explore the use of hanko, Japanese seals which are used as official signatures.



A RELIEF PRINT FROM A PLASTER BLOCK

JAPANESE FANS

Jane Schisgall*

Level: elementary

- Objectives:
1. To understand that fans are part of the cultural tradition of Japan.
 2. To create fans that incorporate design techniques and ornamentation similar to that used in Japan.
 3. To use the fan as an aid to expressive action.

- Materials:
1. If possible, examples or photographs of Japanese fans.
 2. For folded fans: 9"x24" pieces of construction paper, watercolor sets and brushes, stapler.
 3. For flat fans: 9"x12" pieces of oak tag or colored poster board, scissors, fine line markers, scraps of construction paper and tissue paper.

Teacher

background: There are many uses for and ways of constructing fans. The folded fan was invented by the Japanese. It is thought that the wing of the bat was the source for this idea. There are also flat fans that are made in a variety of shapes. The ornamentation on the fan may be a brush painting inspired by nature or bits of cut or torn paper that suggest objects to the artist. The uses of fans are many--to cool oneself, fan a fire, to help with a dance, or to use as a weapon. Fans are also used for maps and for advertisements.

Procedure:

1. Have the students discuss fans, their uses, sizes, colors, etc. Display any examples of Japanese fans. Ask the students to decide to make either a flat or folded fan.



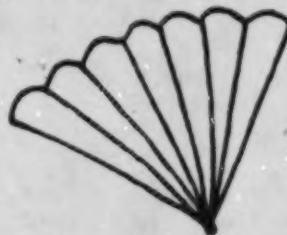
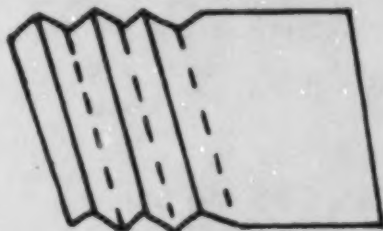
2. Folded fans. Demonstrate how to make a brush painting of an item from nature using a minimum of lines and shapes to capture the essence of the object. Examples of simple brush strokes to create an object:



*We are grateful to Jane Schisgall for permission to include this lesson from a project she directed for the Interrelated Arts Program of the Montgomery County, MD Public Schools.

JAPANESE FANS - page two

3. Have students select an idea from nature and paint it on construction paper, using simple brush strokes and watercolors. Allow papers to dry.
4. Fold the paper back and forth to create a fan. The folds should be about one inch from each other. Fold the entire paper. Pinch one end of the paper together and secure with a staple.



5. Display the finished fans and discuss the variety of themes from nature that were used. Discuss the use of color, line, and shapes that are seen on the fans.
6. Flat fans. Flat fans lend themselves to creating an advertisement or can be used as a surface for a map. The shape of the fan may reflect the item being sold or the area being mapped. Have students decide whether they will make a map, an advertisement, or a design fan. Have them plan the design they will draw on the fan.
7. Have students plan an appropriate shape and cut it from oak tag or poster board. Cut a thumbhole.
8. Have students decorate the surface of the fan with the markers or scraps of paper. A combination of markers and torn paper shapes can be used for an advertisement or design.



9. Display and discuss the finished fans. Have the students consider:
 - a. how they were made.
 - b. what materials were used.
 - c. what ideas are expressed.
10. Remind the students that fans are used in many ways in Japan. Have them use the fan in the following ways: to cool oneself, to fan a fire, to hide behind, to get someone's attention, to place something on (as you would use a tray).
11. Have the students use their fans to suggest: a wave in the ocean, a tree blowing in the breeze, or a bird flying. Ask them to think of other ways that they could use their fans.

WHAT IS IT?
Anita Matson

Level: upper elementary, adaptable to other grades

Objective: Students will write definitions.

Materials: Artifacts from Japan with numbered stickers attached. Items to be included may be postcards, tickets, eating utensils, clothing, and almost any kind of item from everyday life, such as receipts, soft drink cans, etc. Many of these items can be purchased in import stores or borrowed from travelers.

Time: one hour

Procedure:

1. Show one item to class. Ask what they think it is. Ask what it is made of and what it is used for. Write on the board a fanciful definition and a real definition.
2. Direct students to choose eight items and write definitions for them. If they have no idea of the item's function, they are to make up a definition. Be sure to include a description of the item and its use.
3. When students are finished writing, hold up each object in numerical order. Students who chose that object read their definitions. Teacher explains the real name of the object and its use.

Extensions:

1. Write a story in which four of the items you chose are used by the characters.
2. Draw one of the items to a larger scale.
3. Write a dialogue between two of the items.
4. Choose eight items and put them in groups. Explain your groupings to another student.

ARTIFACTS

Elaine Magnusson

Level: elementary or junior high

- Objectives:
1. Students will know that articles used by a culture are called artifacts and that artifacts reveal much about life and values of the culture.
 2. Students will learn the Japanese word to identify articles.
 3. Students will learn some simple games using Japanese toys.

- Materials:
1. Japanese artifacts. Sources include students' homes, travelers, exchange students, conducting own exchange with a Japanese school, the Burke Museum, import shops, and the Northshore District Japan Box (western Washington only).
 2. Seek and Find
 3. Crossword puzzle

Procedure:

Day one:

1. Students take one artifact from their desk which they think is typically American. The item could be brought from home if assigned as homework the night before.
2. Teacher leads a discussion of artifacts, asking such questions as:
 - a. Where is this object meant to be used? By whom? What for?
 - b. What can you tell about resources from this object?
 - c. Does it tell you anything about what is important to the user?
 - d. What kind of technology was necessary to make this? Was it machine or hand-made?
 - e. Do all people in the culture use it?
3. Teacher brings discussion to closure with the following type of questions: Could people from other cultures really know our lives from looking at these things? Why or why not? (Artifacts from another culture can only begin to help us appreciate that country's culture.)

Day two:

1. Examine and discuss the Japanese artifacts which have been collected. Use the objects by trying on clothes, playing the games, etc.

Day three:

1. Use Seek and Find or Crossword puzzle.
2. Return to questions from day one but apply to Japanese materials.

Suggestions for evaluation: participation, work on worksheets, use of word artifacts during future cultures study.

ARTIFACTS - page two

Seek and Find

SEEK AND FIND-JAPANESE ARTIFACTS

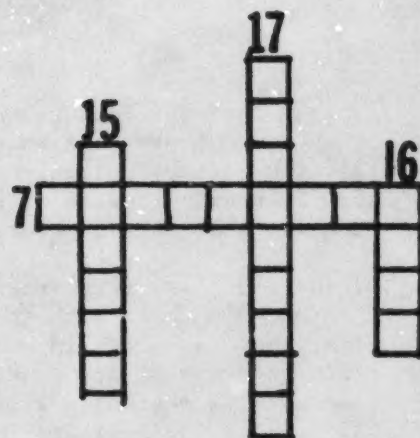
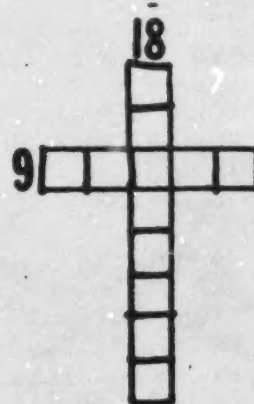
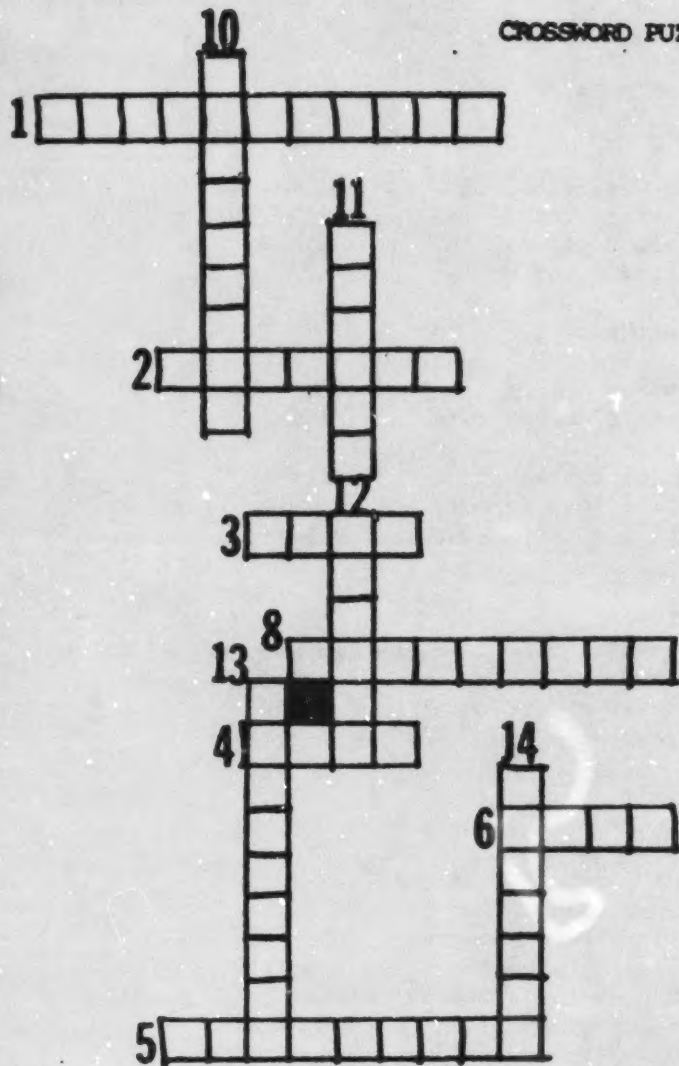
Q Y M M T R E U E Q J C A L L I G R A P H Y V C N
 U M X R X Q X I O X F U F L R H J Z Q M G Y V G S
 N F R U K H V C X F X N G O I K A L I A P G O F M
 T E M A R I F S E B W R B M K Z R T X U L J G G E M
 Q U Y P S E N S U O I O A P B K S N I P W J U I B
 G M M F V V O D X C N G Y U Y K O K G K G I D U M
 Y U K A T A B G X I O E M M J S I I H U M T B E F
 O E A J S L I X O Y K G U T O H P Y F A T L J H H
 T M C F U Y H K I R I C N B S E I F G H A P A C S
 T Z G X R P I H P U L F P O P Q Z I Z S A K T K G
 I G F U I T C H W I A H R T A Q P I I M S Y F Q C
 E R K B S R W T U W U U O L D O K R C U I H E Z I
 I A Y V M D U Q I P F V C T D I G F Q Z R G I K Q
 Q B M D Y I U H S O O E Z T J W W E S J Y G Z H W
 M Q B O Y V C B B A R W C A C Y T N T K T I T E J
 T Y F V U G F M H A Y Y H Z D Z I H Y A I M M W U
 P F F S C O O I W A O J A K V A R G P P I E F N U
 S X T G B T M N H I F E B V B F M G B F J X V I K
 X U S O E A E J H W S P T A K O V D O W E V M G P
 A A U K O Z A S B X Q G I W C A A G U H S V W F G
 K X A E I B A K M S O D F D W D N U M R G Z X X
 S T T B E G L J C J P D D N C X X U X I J D D T W
 E O L T N F M E D J X H U T L O F C H O F B F V E
 K M K A D T P G J B L C W C J I A K K I L E B H W
 G W K F N X G K U M J E G I G N V T F N Z E W K E

THERE ARE 18 WORDS HERE - CAN
 YOU FIND THEM?

HERE ARE THE WORDS TO LOOK FOR:

BIZENWARE-Pottery	CALLIGRAPHY-Brush Painting
CHIYOGAMI-Wrapping Paper	FUROSHIKI-Cloth to wrap things in
GETA-Shoes	HAJIKI-Marbles
HAPPI COAT-Short coat, festival	KANGASHI-Hairpins
KOINOBORI-Carp Kite	OBI-Sash to tie Yukata
OCHIWA-Flat fan	ORIGAMI-Paper folding
OTEDAMI-Juggling Bags	SENSU-Folding fan
TAKETOMBO-Bamboo dragonflies	TAKO-Fighting Kite
TEMARI-Handball	YUKATA-Cotton traditional clothing

CROSSWORD PUZZLE JAPANESE ARTIFACTS



NAME _____

CLUES ACROSS

1. Brush Painting
2. Paper Folding
3. Shoes
4. Sash to tie Yukata
5. Wrapping Paper
6. Fighting Kite
7. Bamboo Dragonfly
8. Short Coat - for Festivals
9. Folding Fan

CLUES DOWN

10. Pottery
11. Cotton Traditional Clothing
12. Handball
13. Carp Kite
14. Juggling Bags
15. Japanese Marbles
16. Flat Fan
17. Cloth to wrap things in
18. Hair Pins

ARTIFACTS - WHAT AM I?

Geraldine VanZanten

Level: high school or junior high

Objectives: 1. Students will practice simple Japanese expressions.
2. Students will explore the information available from artifacts.
3. Students will learn to look at a foreign object as something other than just different, or worse, dumb.

Materials: 1. Shopping bags, one per group.
2. One Japanese object per group, wrapped, with a worksheet folded inside. Possible objects include a noren (a curtain which partially covers a doorway); a small towel which is moistened, heated, and offered before a meal; a furoshiki (a scarf which is used to wrap and carry gifts and other objects); a sake cup; a sake warmer; and incense sticks.
3. Representative American objects contributed by class members.

Procedure:

1. Explain that our impressions of people, places and things are the result of what we observe and what we know. We deduce truths or make judgements, reject or accept things, on the basis of the combined factors of what our observation powers bring to something new. Today the class will test its observation powers.
2. Divide the class into groups and give each group a shopping bag. Mention that shopping bags with store names and logos are very visible in Japan. Each group is to put in one object per person that is typically representative of our country. When each person has contributed something, a messenger will take it over to another group. The students will recite the following conversation. Because it is a polite exchange of pleasantries, the conversation cannot be directly translated.
Giver: "shitsurei shimashita" (sorry for intruding), "dozo" (please)
Receiver: "arigato gozaimashita" (thank you) when bag is offered
Giver: "do itashimashite" (it wasn't anything)
Both: "mata aimasho" (see you again). Both should bow on greeting and departing.
(See pronunciation guide.)
3. Each group will describe the other group's culture based on the contents of the bag. A reporter will come to the front of the class and share the contents of his/her group's bag and the group's reaction to the contents. After each group reports, ask them if they were fairly portrayed.
4. Now allow them to open the wrapped Japanese objects and fill out the accompanying worksheet.
5. Report back to larger group.

ARTIFACTS, page two

STUDENT WORKSHEET

WHAT AM I?

I am an artifact; something that is made and used by a culture. Years from now, an archeologist will find me in some dig; hopefully, I will look like myself, so he doesn't misunderstand my appearance or function. If I don't look like something you can use, don't junk me. Examine me. I am very popular in my homeland.

1. Touch me. How many parts do I have?
2. Could I contain something? a liquid? a solid? grains?
3. Who uses me? children? adults? women? men? senior citizens?
4. Do the hands that use me have to be skilled? large? small?
5. Would I contribute to the success of a party?
6. Would you take me shopping?
7. Would you throw me away after one use?
8. Would you display me?
9. Would I make a nice gift? for whom? for what occasion?
10. What products am I made from? What natural resources were required to make me?
11. Would you be likely to find me in a store in your own country?
12. What is the technological state of the country that made me?
13. What do you think of my user?

WHAT IS A JAPANESE "FAMILY CREST"?

Judy Kawabori

Level: junior high or high school

Objectives: Students will become familiar with family crests in general and Japanese family crests in particular.
Students will become familiar with the history of Japanese family crests.

Materials: Student reading: Short History of Japanese Family Crests

Time: three 45-minute class periods

Procedure:

Day one: Brainstorming: "What Is a Family Crest?"

1. Have students list all the possible places they could use a family crest.
2. Have students list all the things they can think of that a family crest should symbolize.
3. Have students divide their second list into two categories: personal values and American cultural values.
4. Discuss what sorts of symbols might best represent their list. First put them all over the board. Later ask students to categorize them.
5. What cultural values do you think a Japanese person might put on this list? Again, put the answers on the board. Leave the discussion unresolved.

Day two:

1. Have the students read "Short History of Japanese Family Crests."
2. Ask them to answer the questions at the end of the reading as they read.

Day three:

1. Have in-class discussion of the students' answers to questions.

SHORT HISTORY OF JAPANESE FAMILY CRESTS

STUDENT READING

Japanese family crests are very different from European crests which usually depicted predatory animals like lions and eagles and were used by warring feudal lords to show strength in battle. The tradition of choosing or bestowing family crests in Japan developed among the nobility around the imperial court during the Heian Period from approximately 800-1200 a.d. This was a time of peace when cultural achievements were cherished and the simplicity of nature was loved. The crests were often poetic and symbolic. Consequently, the stylized symbols used as themes on Japanese crests usually depicted the design of a plant (flower, tree, leaf, vine, berry, fruit, spice, vegetable, grass) or favored animal (wild goose, crane, chicken, duck, crow, magpie, phoenix, dove, feather, butterfly, dragonfly, horse, deer, crab, clam, cat, rabbit, tortoise, shrimp, sparrow). The Japanese also used other natural themes such as waves, sandbars, lightning, mountains, snake eyes, fish scales, a gateway, and snow. In addition, they used weapons, coins, tools, Chinese characters, heavenly bodies (sun, moon, stars) and religious symbols as subjects.

Almost everything in nature had a symbolic, natural or superstitious meaning. There were many things, therefore, which might affect how a family chose the design or subject matter for its family crest. Sometimes the subject was related to an occupation or possession and started out as an identifying mark which later was adopted by the family as its crest. Sometimes an element of nature or a particular animal was chosen to commemorate a particular special event which brought honor to a family. Sometimes a crest was chosen to preserve the memory of a special or famous ancestor and became a symbol of loving respect for the dead ancestor.

Later, during the feudal periods of Japanese history, every samurai family had a crest, called a mon. There were only 350 basic crest design motifs, so many variations on the same design had to be created to distinguish all of the samurai families. There are about 7500 different crests today based on the original 350 motifs.

In feudal times only the imperial family, lords and samurai could use crests. Crests were used on banners, clothing, and swords. During this time period, the samurai got their crests in various ways. Sometimes they had been passed down in their families for generations but sometimes they were a reward from a lord to his retainer for meritorious service. Sometimes the imperial court or the shogun made such an award. Then the family would stop using its original mon and adopt this newly-awarded one. There were also times when a crest was gained by marriage or by an alliance between families. Each important family had two different crests, a jomon for important occasions and a kayemon for everyday use. Common people at this time did not have crests.

Early in the 1600's, the wearing of a crest and two swords became a privilege officially restricted to the samurai class, and many rules and formal ceremonies were involved. By the end of that century, the restrictions about crests were relaxed and wealthy merchants also used crests, which often became company symbols. More and more commoners started wearing crests, too, such as on a formal kimono.

In 1868, Japan's system of government changed. There were no longer shoguns ruling, and power was held by the emperor and his advisors. Because Japan started a period of rapid modernization and learning from other countries, many Japanese stopped wearing kimono and tried western-style clothing. However, it continued to be fashionable to wear a black silk kimono with five crests imprinted on it for special or formal occasions, which is still the case today. The white crests are placed on each breast in front, in the middle of each sleeve, and on the middle of the back just below the nape of the neck. They are embossed on both the kimono and the jacket which is worn over it at events such as weddings, funerals, and formal parties. Women usually use the crest of their husband's family and leave behind their own family crest when they marry.

Crests also continue to be used on the roof tiles of temples, on noren which are short curtains hanging at entry ways of businesses or homes, on some dishes and lacquerware, and on stores and their advertisements and shopping bags. They are also used by actors, worn on jewelry, and used on lanterns and doors to show ownership. Their stylized forms are both beautiful and symbolic of the people they represent, and we find their designs pervade the Japanese arts and crafts.

QUESTIONS:

1. How do Japanese crests differ from European crests?
2. What are the main themes used in Japanese crests?
3. How did Japanese families originally choose these crest motifs?
4. Where are Japanese crests used? Why?
5. Who is allowed to wear Japanese crests today? How does a person get a crest today?
6. Do you think a Japanese family crest is just as important as a family home? Explain.
7. What does the Japanese family crest symbolize?
8. Would you like to have a family crest? Explain why or why not.

CREATE YOUR OWN FAMILY CREST
Judy Kawabori

Level: elementary or junior high

Objectives: Students will develop a design for their own family crest.
Students will then make a large model crest for their family.

Materials: Large sheets of white poster paper, large felt-tip pens or
crayons, scissors, rulers, protractors, compasses, erasers,
pencils.
Samples of Japanese crests.

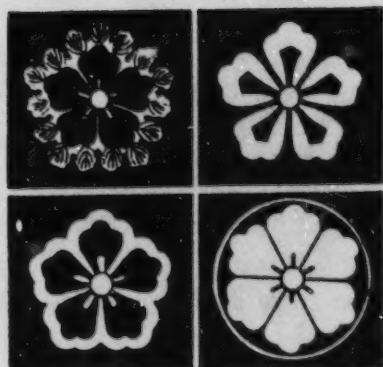
Procedure:

1. Have students decide on theme for their crests, such as plant, animal, etc. Have them plan something symbolic of their family and geometrically pleasing. Suggest that they analyze the Japanese crests for inspiration but do not copy them.
2. After the students simplify the design, have them draw it on posterboard and color in the black parts.
3. Have students present their crests to the class and orally explain the symbolism and the design motif. Then put them up around the room.

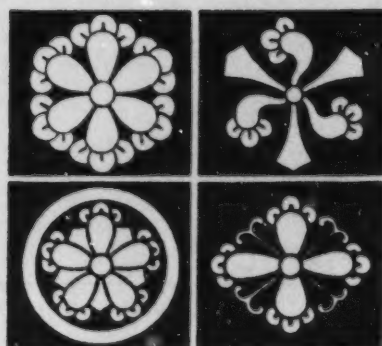
Teacher reference for expanding on this lesson: 100 Ways to Enhance Self-Concept in the Classroom by J. Canfield and H. Wells. Prentice Hall: Englewood Cliffs, NJ; 1976.

SAMPLES OF JAPANESE FAMILY CRESTS

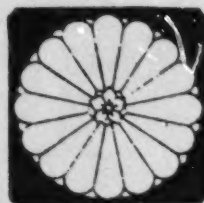
Good examples of mon, Japanese family crests, can be found on many items imported from Japan, such as note cards, wrapping paper, and clothing. Some corporate trademarks are updated versions of old family crests.



variations on the karabana, an imaginary flower



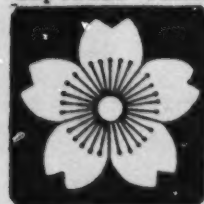
variations on the design of a clove



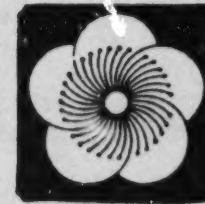
chrysanthemum-imperial family



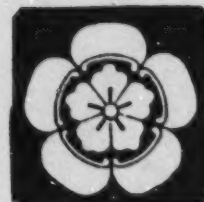
bamboo



cherry blossom



plum blossom



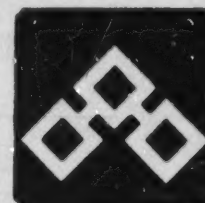
section of a melon helmet



weaver's beam



tortoise shell



An excellent teacher resource is a chart of Japanese family crests available from W. M. Hawley, 8200 Gould Avenue, Hollywood, CA 90046 for \$1.25. The magazine entitled The East features a different family crest on the cover of each issue. Subscriptions to this general-interest magazine cost \$18.50 annually from their New York office, P.O. Box 2640, Grand Central Station, New York, NY 10163.

NATIONAL ANTHEM OF JAPAN

EvaJean Clark

Level: upper elementary, junior high, or high school

Objective: The student will learn the origin, lyrics and melody of the Japanese national anthem and compare it to the United States national anthem.

Materials: Copy of the Japanese national anthem
Piano, flute, or other instrument capable of carrying a melody
Background information sheet
Japanese text on transparency - in poem form
English translation of the text on transparency

Procedure:

1. Play anthem on piano, followed by the teacher singing the anthem with the student following the text on the transparency. Note: The anthem is not difficult and can be learned easily, but it is recommended that the song be taught one day and then the comparisons discussed on the next day.
2. Teach the students the correct pronunciation of the Japanese text. (See pronunciation guide.)
3. Class and teacher read the English translation and discuss.
4. Teacher read and explain the origin of the anthem.
5. Song should then be taught by the phrase method.
6. Sing the American national anthem.
7. Discuss the points of similarity and contrast.

Teacher reference:

"The National Flag and Anthem of Japan" in the Facts about Japan series of pamphlets. Available free from the Consulate General of Japan.

NATIONAL ANTHEM OF JAPAN - page 2
TEACHER BACKGROUND INFORMATION

Japan's national anthem is entitled Kimigayo, which means "The Reign of our Emperor." The words are taken from an ancient poem by an unknown author. It is very short, so the same stanza is repeated.

Kimi ga yo wa
Chiyo ni yachiyo ni
Sazareishi no
Iwao to nari te
Koke no musu made.

A translation by B. H. Chamberlain is:

Ten thousand years of happy reign be thine:
Rule on, my lord, till what are pebbles now
By ages united to mighty rocks shall grow
Whose venerable sides the moss doth line.

Different melodies have been used for this anthem. The first one was composed in 1860 by an Englishman, John William Fenton, who was the first bandmaster of the modern Japanese army. After 1881, a melody was used which was written by a court musician, Hiromori Hayashi. Because this melody was composed for traditional Japanese instruments, it had to be adapted for use with Western instruments and the Western scale. A German bandmaster who succeeded Fenton harmonized the melody to the Gregorian scale which was used in medieval Christian religious music. This gives a religious, stately sound to the anthem.

Although Kimigayo has officially been Japan's national anthem since 1888, it is not played with the frequency that Americans play the Star-Spangled Banner.

KIMIGAYO

The National Anthem of Japan

For Unison Singing, Piano Acc.

J = 69

p *mf* *v*

Ki-mi ga — yo — wa, Chi-yo ni - - Ya-chi-yo ni

p *mf* *v*

Sa-za-re - i-shi no, I-wa-o to na-ri te

f *mf* *v*

Ko-ke no mu - su — ma - - de

SONGS IN JAPANESE

James Mockford*

Level: upper elementary or junior high

Objective: Students will become familiar with the sound of Japanese by singing familiar songs in Japanese.

Materials: 1. Transparency of words for songs
2. Transparency of chart of parts of the body

Procedure:

1. Show students the transparency of the song words.
2. Ask students to repeat the words in Japanese. (See pronunciation chart.)
3. Note the words borrowed from English, such as faito. Loan words are very common in Japanese.
4. Sing the songs together.
5. As an extension activity, learn the parts of the body from the chart.

Do Re Mi

Translation of the Japanese version of "Do Re Mi"

Do wa do, donuts no do

Do is the do sound of donuts

Re wa remon no re

Re is the re sound of remon (remon=lemon. There is no le sound in Japanese.)

Mi wa minna no mi

Mi is the mi sound of minna (minna=everyone)

Fa wa faito no fa

Fa is the fa sound of faito (faito=fight)

So wa aoi sora

So is the so of sora (aoi=blue, sora=sky)

Ra wa rappa no ra

Ra is the ra from rappa (rappa=trumpet. There is no la sound in Japanese.)

Shi wa shiawase yo

Shi is the shi from shiawase (shiawase=happy. There is no ti sound in Japanese.)

Sa utaimashoo

Sa utaimashoo=let's all sing

Now continue with the English words to "Do Re Mi"

*We are grateful to James Mockford, Executive Director of the Japan-America Society of the State of Washington, for permission to include this lesson which he developed.

SONGS IN JAPANESE - page two

Shiawase Nara Te O Tatako

Shiawase nara te o tatako

(Repeat)

Shiawase nara taido de shimeso yo

Sora minna de te o tatako

Shiawase nara ashi naraso

(Repeat)

Shiawase nara taido de shimeso yo

Sora minna de ashi naraso

Now continue with the English words to Shiawase.

If You're Happy and You Know It Clap Your Hands

If you're happy (and you know it) clap your hands. (Remember from Do Re Mi that shiawase means happy.)

If you're happy, then you ought to show it

So everyone, let's clap our hands.

If you're happy (and you know it) stomp your feet.

If you're happy, then you ought to show it

So everyone, let's stamp our feet.

Vocabulary:

tatako=clap

naraso=stomp

taido de shimeso yo=show your feelings

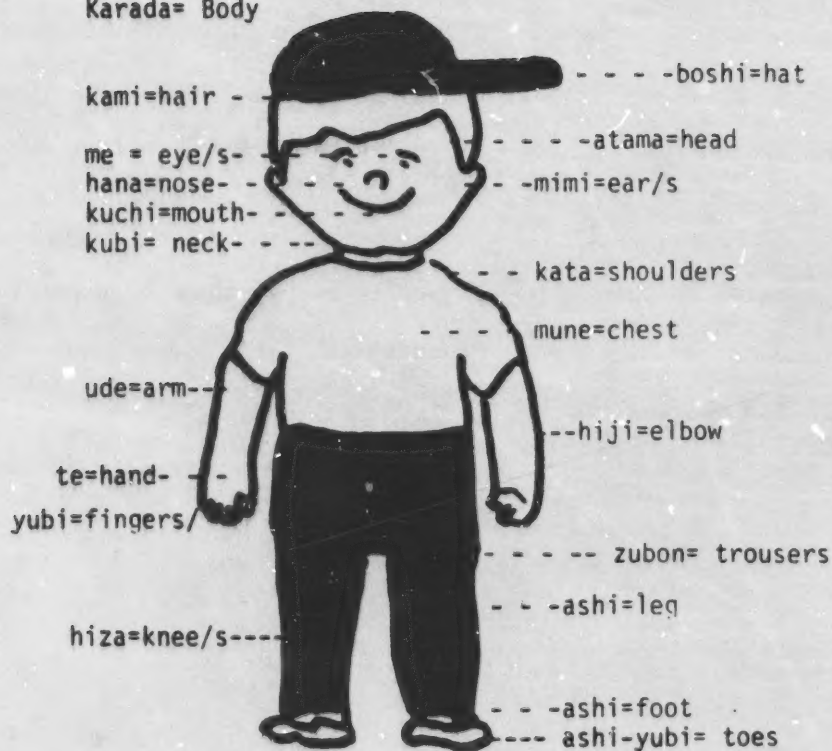
minna=everyone

te=hands

ashi=feet

SONGS IN JAPANESE - page three

Karada= Body



JAPANESE FOLKTALES
Dan O'Connor

Level: early elementary

- Objectives:
1. To discover some aspects of Japanese culture through folk literature.
 2. To recognize that some themes of folktales are universal.
 3. To reinforce sequencing skills through Kamishibai, a paper play.
 4. To give the students the opportunity to dramatize a folktale through puppetry.

- Materials:
1. Teacher copy of folktales. These lesson suggestions are based on two widely available stories, "The Dancing Kettle" or "The Magic Teakettle" and "Jewels of the Sea." Sources include: Japanese Children's Favorite Stories, edited by Florence Sakada (Rutland, VT: Tuttle Co.). Little One Inch and Other Japanese Children's Favorite Stories, edited by Florence Sakada (Rutland, VT: Tuttle). Folktales of Japan, edited by Keigo Seki (Chicago: University of Chicago Press). The Dancing Kettle and Other Japanese Folktales, edited by Yoshiko Uchida (New York: Harcourt Brace).
 2. For Kamishibai: 8 or 10 large cards made of poster board, tape, felt tip pens or crayons.
 3. For puppets: old socks, buttons, needle and thread; puppet theater made of cardboard with fabric curtains; crayons and construction paper for making a background.

Procedure:

1. Introduce the unit in the following way. "Many stories which you heard as a small child, such as "Cinderella," "Snow White," and "Tom Thumb" have been passed down from parents to their children, from generation to generation for hundreds of years. Stories like these are called folktales. Some of these stories entertain; some tell what the people thought was important to pass on to their children; and others tell something about the culture of the people as it was long ago. The folktales you are going to hear will tell you many things about Japan."
2. Introduce "The Dancing Kettle." "In this story we find a kind Buddhist priest living in a Buddhist temple, who finds himself with a magic dancing teakettle. See if you can guess how this magic teakettle works magic into the lives of those it touches." If the version of the story you are using has Japanese vocabulary words, review them in advance. Tatami are woven rush mats laid over the floor. A hibachi is a brazier. A furoshiki is a square cloth used to wrap and carry things.
3. Read the story to the class.
4. Create a Kamishibai with the class members. Kami means paper and

JAPANESE FOLKTALES - page two

shibai means play. A paper play has the scenes of a story drawn on eight or ten large cards which are placed in order of the events that happen in the story. The story itself is written on the back of the cards so that the person reading or telling the story can hold up the picture and read the story. The story for picture one would be written on the back of the last picture and story of number two would be written on the back of number one and so on. The cards are usually made of poster board but large construction paper or butcher paper may also be used.

5. On another day, introduce "The Jewels of the Sea" in the following way. "This is the story of two talented brothers that live on the island of Honshu in Japan. When the two brothers decide to change talents for a day, some very interesting things happen that make them both regret trying to be what they were not." If Japanese vocabulary is used, explain it in advance. A magatama is a curved stone which is worn only by royalty.
6. Tell the story to the students. It reads very well but tends to hold their attention more when told in storytelling fashion.
7. As a follow-up and evaluation activity, organize a puppet play and have the students re-enact the story. Using old socks, buttons, and fabric scraps, make puppets of the following characters: older brother, younger brother, old man, two beautiful maidens (king's daughters), king of the sea, servant, and red snapper. Make a puppet theater out of cardboard, construction paper, and fabric.
8. After completing your folktale unit, discuss the following questions:
 - a. Were any of these folktales like any other you have ever heard?
 - b. Do you think this story really happened? How do you know?
 - c. Can you think of any reason why people would tell a story like this?
 - d. Which parts of the stories did you like best? Why?
 - e. What does the story tell us about Japan?

Extension activity:

An excellent unit about Japanese and Chinese folktales is Rabbit in the Moon, available from the SPICE Project at Stanford University. It includes eight Asian folktales and a wide variety of activities.

FUKUWARAI
Evon Tanabe

Level: elementary

Concept: Each member of a group is different and unique but shares many common characteristics.

Objectives: The student will name characteristics shared with other people.
The student will name characteristics which vary from one person to another.

Materials: pictures of children, preferably of different ethnic backgrounds
fukuwarai game, purchased or made in class
white construction paper, crayons, scissors, containers or clips to hold completed games
mirrors (optional)

Procedure:

1. Show students the pictures of children.
2. Ask students to name things that they find that are similar to themselves. List them.
3. Ask students how these similar things are different. Examples: color of eyes, hair, and skin.
4. Explain and play fukuwarai. Fukuwarai is a game played by Japanese children at New Year's. An outline of a blank face is placed on the floor. The player is blindfolded. The player drops feature(s) on the blank to try to create a face that comes as close to reality as possible. This can also be played on a wall like "Pin the Tail on the Donkey."
5. Pass out the materials for students to create their own fukuwarai. Ask them to try to keep their features as accurate as possible.
6. The completed games can be kept in the classroom for free time.
7. As a variation, to stress differences, mix features from two or more games before playing.

UNDOKAI - JAPANESE GAMES
James Mockford*

Level: any

Objective: Students will become familiar with several games played by Japanese students.

Materials: See each game.

Teacher background:

The undokai is a field day or sports day at a Japanese school. October 10 is a national holiday in Japan called "sports day" and schools have an undokai at this time, as well as at other times during the year. It is common for businesses to hold sports days also, featuring both serious athletic events and group games.

Because play, games and sports provide a person-to-person relationship among players, traditional games and sports reveal cultural traits of a people. In the games given as examples, we can see that group identity is emphasized. The winning group is decided by judging its effort as a whole. There is no way to distinguish individual performance, because the entire group competes together against the other team.

In addition to the games below, an undokai will include relay races, three-legged races, and many other games.

Procedure for example 1, Tama-ire. Tama means ball and ire means to put in.

1. Gather materials: 50 or more small sponge balls or tennis balls in two colors; a basket with net tied at the bottom, or a plastic bucket; a flag pole stand, with the pole about six feet high and the basket or bucket fastened to the top of the pole.
2. Assemble on a playground or in a gymnasium. Divide players into teams of ten on each side.
3. Organize the players into two lines, one red and one blue. Both sides are given balls of both colors.
4. Explain that the object is to try to get as many of the student team's balls into the basket as possible in a limited time.
5. Start the game by blowing a whistle. Red side players try to throw as many of the red balls into the basket as possible. Blue team tries to throw more blue balls in. The whistle ends the game. The teacher counts the balls to see which side won.

*We are grateful to James Mockford, Executive Director of the Japan-America Society of the State of Washington, for permission to include this lesson which he developed.

UNDOKAI - JAPANESE GAMES - page two

Procedure for example 2, Boshi-taoshi. Boshi means hat and taoshi means to knock off.

1. Gather materials. Each player will need a paper baton and a paper cone hat in the colors of one of the two teams.
2. Assemble on a playground or in a gymnasium. Divide players into teams of ten on each side.
3. Organize the players into two lines, one for each color team.
4. Explain that the object is to knock more hats off the other team's members than they knock off yours.
5. Start the game by blowing a whistle. When one's hat is knocked off, he or she must drop the baton and go to the sidelines. After thirty seconds, stop the game by blowing the whistle again. The team with the most hats on at the end of the game wins.

Procedure for example 3, Mukade Kyoso. Mukade means centipede and kyoso means to compete.

1. Gather long cloth ties.
2. Assemble on a playground or in a gymnasium. Divide the players into teams of ten on each side.
3. Organize the players into two lines and tie their right legs together, front to back, so that they form a long line like a many-legged centipede. This is similar to a three-legged race, only more people are involved.
4. Explain that the object is to walk in unison and reach the finish line before the other team.
5. Start the game by blowing a whistle and cheer the teams on to victory.

Extension idea:

The Japanese exercises which you can see in almost any film about Japanese students or workers are simple to do. Copies of the exercises and taped music are available from The Japan Project at Stanford University.

GEOGRAPHY OF JAPAN

adapted from longer units written by

William Miller, Robert Gauksheim, Kathleen Ross and Kelly Toy*

Level: junior high or high school

- Objectives:
1. The student will be able to locate Japan and bordering areas as well as the major features of the country.
 2. The student will be able to name the major islands, bodies of water, and cities on an outline map.
 3. The student will be able to explain how different variables influence the climate of Japan.
 4. The student will make comparisons of size, location, and population density between Japan and other countries.

- Materials:
1. Maps or atlases available in your school. Two sources of maps are the Consulate General of Japan and the Japan National Tourist Organization.
 2. Teacher background information summary
 3. Student worksheets and outline maps

Procedure:

1. Introduce the unit by emphasizing that the major concepts will be:
 - a. the size of Japan
 - b. the location of Japan
 - c. the composition of the islands
 - d. topography
 - e. climate
 - f. population.
2. Review all vocabulary that has a potential for student misunderstanding, such as demography, topography, climate, typhoon, latitude, and seismology.
3. Hand out worksheets and ask students to work individually or in small groups. Depending on the resources available in your classroom, some questions may require library research. Fill in the maps.
4. Using the teacher background information, fill in any gaps in the students' answers to the worksheet questions. Hand in worksheets or use them as the basis of a class discussion.
5. Review the information in the worksheets and then discuss the implications of the facts the students have learned. Go from the who? what? why? questions to analysis, synthesis and evaluation. What are the effects of being an island nation? Is being a nation composed of islands likely to be more or less significant a factor than it was in the past? How could Japan become so strong economically if it is so short of resources? Would you expect Japan's history to resemble that of another island nation, Great Britain? Why or why not?

*We are grateful to Kelly Toy, former Outreach Assistant at the UW East Asia Resource Center, for permission to include parts of a unit she developed.

GEOGRAPHY OF JAPAN - page two

Extension ideas:

1. Ask students to write themes on the following topics:
 - a. The natural environment makes it difficult for Japan to raise enough food for her population.
 - b. The people of Japan have a very crowded environment to live in.
 - c. Most of the land in Japan is not used for buildings or farming.
 - d. Japan has to import many of her raw materials.
 - e. Japan exports large amounts of manufactured goods.
 - f. Japan would have a problem if the population increased rapidly.
 - g. The sea is very important to Japan.
 - h. Human resources are more important to Japan than natural resources.
 - i. Without trade Japan would be a poor country.
 - j. Most Japanese need to prepare for warm summers and cool winters.
2. As an introductory activity, provide students with outline maps that do not show cities or political boundaries. Show the class maps which indicate topography, latitudes in relation to Asia and to the United States, and comparative size, such as Japan and California or Japan and the United States. Divide the class into small groups and ask the groups to determine Japan's areas of major population concentration and industrial activity. After 15 minutes, ask each group to show their map and explain why they made the choices they made. Then show them a map of population density and allow them to correct the maps they made.

A good source of maps and supplemental teaching ideas is Contemporary Japan, published by the East Asia Curriculum Project at Columbia University.

GEOGRAPHY OF JAPAN

Teacher Background Information

The nation of Japan is a long and narrow island chain situated in the North Pacific Ocean parallel to the easternmost edge of the Asian continent. Spanning a distance of 2,360 miles northeast to southwest (from a northern latitude of 45 degrees 33 minutes to a southern latitude of 20 degrees 25 minutes), the country lies in close proximity to portions of the Soviet Union, the Democratic People's Republic of Korea (North Korea), the Republic of Korea (South Korea), the People's Republic of China, and the Republic of China (Taiwan).

The Japanese islands are separated from the Asian continent by the Sea of Okhotsk in the north and both the Sea of Japan and the East China Sea in the west. The Pacific Ocean lies off the southern and eastern coasts of Japan. The Korean Straits and the Straits of Tsushima separate Japan from the Asian continent by a distance of 124 miles. In the north, the Soviet Union lies just 186 miles off the coast of Hokkaido, and some smaller islands are disputed territory between the two countries.

Historically, these waters have served as a natural geographic barrier between the Japanese archipelago and Asia. Prior to the modern age, the distance across these waters kept foreign contact to a minimum and prevented any foreign forces from invading Japan. Mongol attempts in the late thirteenth century were turned back by kamikaze, divine winds. The American occupation after World War II was the only instance in the nation's history of a formal occupation of the country.

This relative isolation has had a tremendous effect on the nature and direction of Japan's social and cultural development. As a benefit of this geographic isolation, the Japanese have been able to absorb and adapt elements of foreign culture and technology from nearby countries and the West without submitting to foreign political rule. A strong social and cultural identity was forged as a result of this natural isolation, and also as a result of the period of self-imposed isolation from 1630 to 1853. However, this political and economic isolation was incomplete and various Western influences still entered the country by various means.

Formed by volcanic action, the Japanese islands consist predominantly of numerous crests of mountains arisen from the sea. The distance from coast to coast is generally less than 200 miles. Yet, the mountainous terrain and the numerous swiftly flowing rivers and streams make the distance extremely difficult to travel and limit the land space suitable for both agricultural production and human habitation.

One twenty-fifth the size of China, the entire nation of Japan is just slightly smaller than the state of California. Encompassing a total land area of 145,843 square miles, this small nation of over 118 million people has one of the highest population densities in the world, 812 people per square mile.

GEOGRAPHY OF JAPAN

Teacher Background Information - page two

The four main islands in the Japanese archipelago account for approximately 98% of Japan's total land mass. Hokkaido, the northernmost island, is approximately 32,246 square miles in area; Honshu, the main island, is about 89,194; Shikoku, the smallest of the four is about 7,258; and Kyushu, the southernmost, encompasses an area of 17,135 square miles.

The four main islands are surrounded by nearly 4000 smaller islands, many of which are rocky, uninhabited, and barren. The most important island chains are the Okinawa Islands and the Kuriles, parts of which have been disputed territories with the Soviet Union since World War II.

Three main ocean currents flow by Japan. The Japan Current is a salty warm-water current which flows northward on the southeastern side of Japan. Due to its high salt content, the current's appearance is purple in color and has earned it the name Kurushio (Black Current). Another warm current, the Tsushima Current, flows northward off the southern coast of Kyushu through the Japan Sea. From the north, the cold Kurile Current flows southward to the east of the Kurile Islands and Hokkaido. The point where the cold Kurile Current meets the warm Japan Current is a bountiful fishing ground.

The capital of Japan is Tokyo. The city has a total population of more than 11 million people. It has been the capital of Japan since 1868, from the beginning of the Meiji Period (1868-1912). Prior to 1868, Tokyo, then called Edo, served as the headquarters of the Tokugawa Shogunate (1603-1867). The Japanese emperor, who was a virtual political puppet of the Shogunate, resided in Kyoto, the capital of the nation and the cultural center of the country. A few of the other historically significant Japanese cities are: Nara, the capital from 710-783; Kyoto, the capital from 784-1867; Hiroshima, destroyed by an atomic bomb on August 6, 1945; and Nagasaki, destroyed by an atomic bomb on August 9, 1945. In all, there are 651 cities in Japan, not counting the 23 districts of Tokyo. Most of the Japanese cities are congregated on the flat plains and basins of the country. In modern history, these urban areas have encroached upon valuable agricultural lands.

Geographically diverse, the topography of Japan includes rocky coastal areas, flat plains, deep valleys, numerous mountains, and rushing rivers. Seventy-two percent of Japan's land is mountainous. A long backbone chain of mountains stretches along the body of Japan, separating the Pacific side from the Sea of Japan side. It is interesting to note that there are more than 500 mountains over 2,000 meters high in Japan, and one-tenth of the world's active volcanoes are located there. The highest and most famous mountain in Japan is Mt. Fuji. It stands 3,776 meters or 12,388 feet high. The Japanese refer to this majestic mountain as Fuji-san.

GEOGRAPHY OF JAPAN

Teacher Background Information - page three

Due to the mountainous terrain, the rivers of Japan are generally too swift to use for transportation purposes. However, they do serve as a valuable source of hydroelectric power, one of Japan's few natural sources of energy, and as a source of irrigation water. The longest Japanese river is the Shinano River which is only 229 miles long.

Over 1,500 earthquakes are recorded by seismologists each year in Japan. Of those, only two or three per month are felt by the people. New building construction techniques have enabled the Japanese to build skyscrapers, despite this seismological activity.

The 28% of the total land mass which is not mountainous is relatively flat, yet the fact that many of the nation's major cities are congregated in these lowlands means that flat arable land is precious. The Kanto Plain, on which the city of Tokyo is located, is only 5,000 square miles in area. Because Japan is so mountainous, only about 15% of the total land mass is suited to agricultural production. Sixty-eight percent of the country is covered by forests, yet the terrain makes timber harvest and tree planting difficult. In addition, 60 to 65% of the land with a slope of 15 degrees is cultivated. As a result, the average family farm is less than 3 acres in area and is often located on terraced hillsides or on land reclaimed from the sea. Despite the relative difficulty of agricultural production, farming has been one of the traditional means of livelihood for the Japanese.

Japan is located primarily in the Northern Temperate Zone. Yet, the country spans 2,360 miles northeast to southwest, and the climate is variable between regions. During the winter, the average temperature ranges from about 60 degrees F. in the south to about 22.8 degrees F. in the northern areas. During the summer, it ranges from about 83 degrees F. in the south to about 68 degrees F. in the north. The climate in Japan is most comparable to the middle belt of the eastern United States and to the countries of central and southern Europe. If Japan were superimposed on the eastern coast of the United States, the latitudes would run from Montreal in the north to Jacksonville, Florida in the south. In the west, it would stretch from Vancouver, B.C. to southern California.

Facts for use in comparing population densities:

	<u>Japan</u>	<u>U.S.</u>	<u>California</u>	<u>Washington</u>
land in square miles	145,843	3,615,123	158,693	68,192
population in 1982	118,500,000	232,060,000	24,724,000	4,245,000
pop. per sq. mile	812	64	156	62

GEOGRAPHY OF JAPAN

STUDENT WORKSHEET

Name _____

General Directions:

On your outline map, neatly and accurately label the following items. The following hints will make your map easier to understand:

1. Print with small letters.
2. If possible, print the words horizontally.
3. Center names on large area items.
4. For small items such as cities use a dot and print the name beside the dot.

Put the following items on your outline map:

Cities:

Tokyo (modern capital)
Yokohama
Osaka
Nagoya
Kyoto (ancient capital)
Sapporo
Kobe (Seattle's sister city)
Hiroshima
Nagasaki
(listed from largest to smallest)

Countries:

Japan
Soviet Union
People's Republic of China
North Korea
South Korea

Bodies of Water:

Sea of Japan
Pacific Ocean
Inland Sea
East China Sea
Sea of Okhotsk

Islands:

Hokkaido
Honshu
Kyushu
Shikoku
Okinawa
Kuriles

Mountain:

Mt. Fuji

Size and Comparison:

1. Between Japan and the mainland of Asia is found the _____

2. Name the two countries located nearest to Japan. _____
and _____
3. Name two countries near Japan that are much larger in area than Japan.
_____ and _____
4. How does Japan compare in size with California? _____

GEOGRAPHY OF JAPAN

STUDENT WORKSHEET - page two

5. How does Mt. Fuji compare in height to Mt. Rainier? _____

Climate:

6. What U.S. state lies along the same latitude line as Japan's northern-most island? _____
7. What U.S. state lies along the same latitude as Japan's southern-most tip? _____
8. _____ is a large city in the U.S. at approximately the same latitude as Sapporo.
9. The latitude of Japan is similar to the latitude of the east coast of the United States. True _____ or false _____.
10. Name two other factors besides latitude that influence Japan's climate. _____
and _____
11. Average winter temperatures in Japan range from _____
in northern Japan to _____ in southern Japan.
12. Average annual precipitation in Japan is _____

Natural Features:

13. Why are there no long or large rivers in Japan? _____

14. Why can only about 15% of Japan be used for agriculture? _____

15. Why is most farmland located near the coasts of Japan? _____

16. What is the largest island in Japan? _____

GEOGRAPHY OF JAPAN

STUDENT WORKSHEET - page three

17. What two kinds of natural disasters have threatened Japan over the centuries? _____ and _____

Population:

18. What is the population of Japan? _____
19. What is the population density of Japan? _____
20. Which of the four major islands is least densely populated? _____
21. Where are areas of high population density generally located? _____
22. What is the birth rate in Japan? _____
23. What percentage of the people live in urban areas? _____

Agriculture:

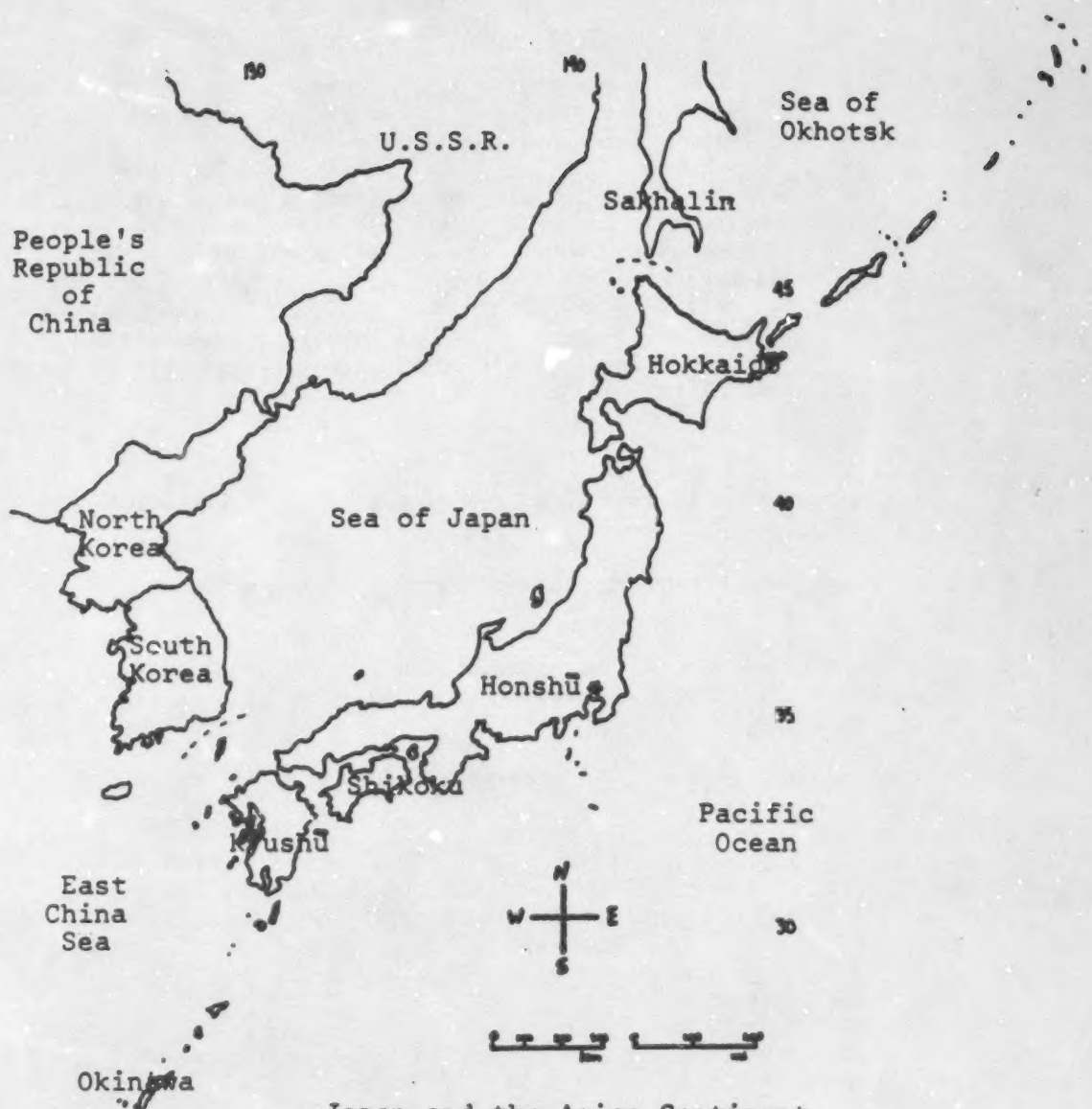
24. What is the main agricultural crop of Japan? _____
25. Why is fish such a popular source of food in Japan? _____

Natural Resources:

26. What natural resource does Japan possess in abundance? _____
27. With so many forests, why does Japan need to import trees? _____



Japan and the Asian Continent:
An Outline Map



Japan and the Asian Continent

WHO? WHAT? WHY? DOES YOUR FAMILY DO THAT?

Elaine Magnusson

Level: upper elementary or junior high

- Objectives:
1. Students will learn that Japanese and American cultures have different values concerning behavior, education, and work.
 2. Students will clarify their own values regarding these topics.
 3. Students will improve their ability to compare and contrast, to work in groups, and to make inferences.

- Materials:
1. Values questionnaire for each student
 2. Japanese answers, duplicated and cut out
 3. Butcher paper and marking pens

Teacher note: It is important to point out to students that not all Japanese have the same values, just as not all Americans have the same values. The values expressed by an individual will fall somewhere in a continuum representing all the different opinions within that individual's society. The Japanese responses outlined in this unit reflect the dominant Japanese values but will not necessarily reflect those of any one individual.

Procedure:

1. Have students fill in questionnaires with personal answers. Do not ask them to put their names on the questionnaires.
2. The teacher cuts the questionnaires into 11 parts and puts all the 1's, 2's, etc. together.
3. Give the answers to 1 of the 11 questions to each of 11 small groups of students. Ask them to tabulate the answers on butcher paper to put up on the board.
4. Have the Japanese answers on separate cards. Give one answer to each small group.
5. Ask the group to report to the class. They should report the Japanese answer, and the American answers. Ask them to compare and contrast. Point out that just as there is diversity in their own answers, there would be diversity in a Japanese classroom.

Extension activities:

1. Have children write about the greatest difference between their family and Japanese families.
2. Have children write about one way they admire Japanese families.
3. Make up a play about Japanese family life.

WHO? WHAT? WHY? DOES YOUR FAMILY DO THAT?
VALUES QUESTIONNAIRE

1. Before you started school, what do you think your parents taught you?

respect others behave yourself compete be independent

2. Do your parents help you with your school work?

always seldom never

3. If you fail in school, does that cause either of your parents to suffer?

yes no both if one, which one?

4. Who has had the biggest part in rearing you?

mother father both someone else. who?

5. Who has more control over you?

mother father other you

6. Is there any group to which you would like to belong?

yes no which one? _____

7. Should you do well for the sake of your family? or

Should you do well for your own sake?

WHO? WHAT? WHY? DOES YOUR FAMILY DO THAT?
VALUES QUESTIONNAIRE - page two

8. Should you be taught self-discipline?

yes no

If yes, who should teach you? _____

9. Is getting a good education important in your family?

yes no

10. What does success in life mean to you?

college earning lots of money being famous getting married

11. When you are old enough to get married, do you want to choose your
mate or do you want your parents to choose?

you parents

WHO? WHAT? WHY? DOES YOUR FAMILY DO THAT?
Japanese Responses to the Values Questionnaire

1. Most Japanese parents teach their children to respect older people and to behave themselves so that they will not shame the family. Two ways to show respect are to bow low to the person and to add -san to the end of the family name. Ex.: Smith-san.
2. Japanese mothers and children "pull together" in completing homework and meeting all other challenges. Mothers may be publicly criticized or praised by teachers about their children's school work.
3. The child who fails causes suffering to his/her mother who cares for and loves him/her. The Japanese mother may use her suffering to push the child to try harder in order to achieve. The father suffers too but is less open about it.
4. The Japanese mother is in charge of all childrearing. Care is taken to prepare the house for the child's care and comfort. Independence is discouraged and obedience is rewarded. If discipline is needed, it generally is mild isolation or threats of shame or outside evils.
5. In Japan, control is developed by the mother through encouraging the children to do their duty. When the children go to school, the teacher provides an extension of that control for the family.
6. The family is the most important group for the Japanese. School groups may continue to get together and those friendships may continue throughout life. The company for which a man works is an important group for him. The woman shifts her group membership to her new family when she marries. Her closest friends will be her children and other women.
7. Doing well is not just for the individual but is also for family position and honor. In achievement the family is the focus of the individual's efforts to succeed.
8. The Japanese family teaches discipline. There is concern now because many grandparents do not live with the family, and thus no longer provide instruction in strict codes of behavior. Yet the close mother/child relationship continues.
9. Most Japanese families stress education and its importance. Every student must attend school through age 14, and only a few students drop out of school before completing high school.
10. Success in Japan means a good education and a good job. Those jobs that require a college education are considered really successful and they give position or status. Most Japanese marry and Japan's divorce rate is about one-fourth the American rate.
11. Today, the young people of Japan are exercising more and more free choice of a mate. In the past, marriages were arranged by parents using go-betweens. The go-between may still arrange a marriage but often the young people have already met or may decide not to marry after they meet.

ETHNOCENTRISM

Susan Gustafson

Level: high school

Objectives: 1. To introduce and analyze the concept of ethnocentrism.
2. To examine one's personal values.
3. To reinforce effective listening and speaking skills.

Materials: Worksheet on Ethnocentrism

Procedure:

1. Hand out the attached worksheet and read the directions aloud.
2. Allow time for the students to complete this, quietly.
3. Read the choices aloud, asking the students to raise their hands for their preferences. They have the option to pass on any of the questions.
4. Discuss the following questions:
 - a. Why did most of us prefer the same things? This leads to the definition of ethnocentrism. "Ethnocentrism is the tendency for people to feel their culture, religion, race or nation is superior, and to judge others by one's own frame of reference."
 - b. How does ethnocentrism develop?
 - c. Is any one choice really better than another? Teacher should accept the variety of responses and attempt to zero in on the second choices as being more Japanese in nature. Be sure to point out that not all Japanese or all Americans will have the same preferences.
 - d. Why might there be a variety of preferences even within one culture? Explain that people in any culture are individuals, and that their personal preferences will fall along a continuum, not all at one extreme.
 - e. Are there any dangers to ethnocentric attitudes in a world that is becoming increasingly interdependent?
 - f. How can ethnocentrism be combated?

Extension activity:

East Meets West is an excellent teaching unit and slide presentation from The Japan Project at Stanford University. The subject is ethnocentrism, based on the first contacts between Japanese and foreigners in the sixteenth century and the first contacts between Japanese and Americans in the nineteenth century.

ETHNOCENTRISM

STUDENT WORKSHEET

Directions: Quietly, without discussion, place a check by the lifestyle or belief that you prefer.

- | | | |
|---|--------------------------|---|
| 1. To prefer to eat | COOKED FISH | RAW FISH |
| 2. To seek | FULFILLMENT FOR YOURSELF | HARMONY AND RESPECT
WITHIN YOUR
COMMUNITY |
| 3. To believe in | ONE GOD | MANY GODS |
| 4. To eat with | SILVERWARE | CHOPSTICKS |
| 5. To make group decisions by | VOTING | CONSENSUS |
| 6. To live in a country that
is more | HETEROGENEOUS | HOMOGENEOUS |
| 7. To live in a country that
is more | INDIVIDUAL ORIENTED | FAMILY ORIENTED |
| 8. To prefer | POTATOES | RICE |
| 9. To have sexual roles more | ABSENT | CLEARLY DEFINED |
| 10. To have school classes
emphasize | ONE'S COUNTRY | OTHER COUNTRIES
AND FOREIGN LANGUAGES
IN ADDITION TO ONE'S
OWN COUNTRY |
| 11. To have those who
commit crimes | PUT IN PRISON | SHAMED BY THE
COMMUNITY BUT
POSSIBLY NOT
IMPRISONED |
| 12. To be paid for your job
according to | YOUR SKILL ONLY | YOUR SKILL, AGE,
AND POSSIBLY NUMBER
OF CHILDREN |

WHAT'S IN A NAME?

Elaine Magnusson

Level: elementary

- Objectives:
1. Knowledge. Every culture has certain patterns concerning names and therefore their use of names may differ. Japanese people have an official stamp or hanko. Japanese people write their names with characters which were originally derived from Chinese.
 2. Skills. Listening and taking notes, interpreting data, and drawing conclusions.
 3. Affective. Students will increase their sense of self-worth by creating their own hanko.

- Materials:
1. What's In a Name - chart
 2. Hanko worksheet
 3. Materials for making hanko: styrofoam meat trays, printing ink, paper to stamp.

Time: parts of 2 to 3 days

Procedure:

Day one:

1. Have students complete American column of "What's In a Name" chart with personal answers.
2. Teacher provides Japanese material. Students fill in the chart.
3. Teacher and students work together to reach possible conclusions.

Day two:

1. Teacher explains that today they will learn to sign names like the Japanese do. Distribute hanko worksheet. Explain that these are examples of official seals. Documents are not official without these seals. The seal is made of wood, soapstone, or plastic and no two are exactly alike. Japanese names are written in characters adapted from Chinese, and the hanko often use an ancient form of the characters which was originally based on pictures (pictographs).
2. Have children experiment with designs for their names in empty spaces on the worksheet. Suggest initials, fancy scripts, or pictographs.
3. When they have designs that please them, they can be pressed into squares of styrofoam with a pencil and used to stamp "names." Remind them that the image will be reversed when it is printed.

Supplementary reference: Opening Doors: Contemporary Japan, published by the Asia Society, 1978.

WHAT'S IN A NAME?

STUDENT WORKSHEET

Name _____

	<u>American</u>	<u>Japanese</u>	<u>Possible Meaning</u>
1. Which name do you write first?			
2. Can you tell who is oldest in a family by his or her name?			
3. Are children named after someone?			
4. Do given names mean something? (love, strength, etc.)			
5. Does a name tell you if a person is male or female?			

WHAT'S IN A NAME?

STUDENT WORKSHEET

Name KEY

Teacher note: Japanese given names are generally used only inside the family or with close friends. Co-workers use family names with -san added at the end. San can be used with men and women, old and young people, to show respect. People do not refer to themselves as -san.

	<u>American</u>	<u>Japanese</u>	<u>Possible Meaning</u>
1. Which name do you write first?	given	family	Family more important than individual in Japan. Strong sense of continuity of family including ancestors.
2. Can you tell who is oldest in a family by his or her name?	no	Often yes for sons; no for daughters. Boys' names are changing now that families tend to have fewer children. Ex.: 1st boy often was <u>Ichiro</u> or <u>Kenichi</u> . <u>Ich</u> means one.	Rank is of great importance in family and group.
3. Are children named after someone?	Sometimes--a respected relative, an ancestor, or a famous person	almost never	Americans hope the child will be like that person; name honors that person.
4. Do given names mean something? (love, strength, etc.)	Yes, but many people don't know original meanings any more.	Name carefully chosen to represent desired personality. Ex.: Michiko (f.)= beautiful wisdom child. Isao (m.)= brave man. Mayumi (f.)=true, good, and beautiful.	Japanese believe the name plays an important role in what the child becomes.
5. Does a name tell you if a person is male or female?	almost always	always, because of characteristics chosen and because of masculine or feminine prefixes and suffixes	Japanese have different expectations for boys and girls. Female names stress quiet, feminine characteristics; males are strong, bold.

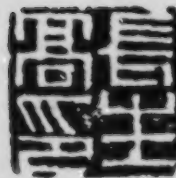
Spelling note: Because different Chinese/Japanese characters may have the same pronunciation, names that sound the same may have different meanings. Ex.: Keiko can mean either blessed or happy child, depending on the first character which is used.

WHAT'S IN A NAME?

STUDENT WORKSHEET

Name _____

HANKO



Try inventing some designs for your name.

JAPANESE WOMEN - E.S.L. STYLE

Barbara Carter

Level: This lesson is intended for a group of English-as-a-Second-Language students who may have needs that are different from mainstream high school students. The majority of secondary E.S.L. students come from "traditional" backgrounds where it is foreign to express personal opinions and comfortable to memorize by rote. Some of the female students are married. Many are exploring new values and changes in their lives.

Objectives: The students will be responsible for the reading on their own instead of being spoon-fed the information.
The students will learn to form an opinion and the accompanying supporting statements.
The students will examine similarities and differences between two types of Japanese women. As an extension, they will be able to compare and contrast.
The students will practice speaking in groups.

Materials: Student readings: "Samurai Women" and "Kuroyanagi Tetsuko"
Student worksheet
Note: An easily accessible source of teacher background information is the August 1, 1983 special issue of Time.

Procedure:

Day one:

1. The teacher will model forming an opinion. "I think _____, because _____."
2. Students will form groups of four to practice forming an opinion. Sample topics could vary.
3. The students will then take the reading home, with the knowledge that they will form an opinion at the next session.

Day two:

1. The reading is completed and the underlined vocabulary is reviewed.
2. Small groups of four will answer the questions on the study sheet. Each member is in charge of one question, with contributions from other members acceptable.
3. Time will be provided for the individuals to compile and edit all the answers.

Day three:

1. Reporting to the class. Each student reads or talks about his or her own answer.
2. Debriefing as a whole group. "When we have this lesson again, what good things will we remember to do?" "What won't we do?"

IDEAL WOMEN IN SAMURAI TIMES

STUDENT READING

from The Way of the Samurai by Richard Storry and Werner Forman

During class, we will discuss the role of Japanese women. What will happen to them in the future? What is happening to them now? What kind of life did they have through history? There is a lot of information about Japanese women, so you must read some of it at home.

This paper will tell you about the responsibilities and life of samurai women. Do you remember the years when samurai were important in Japan? When were those years?

Women from the samurai group or class of people studied about how to be a good wife before they were married. They studied from a book called Onna Daigaku (Great Learning for Women.) A man named Kaibara wrote this book in the 1600's. It described the ideal woman as he and many others thought she should be.

Women who were not from the samurai class also studied from this book. A few of these other women studied in the temple schools. Most women could not read and maybe they were luckier. Perhaps the illiterate woman did not know all the rules to follow because she couldn't read them! Either way, people expected women to follow certain rules and women tried to be like the ideal woman.

SANJU is the Japanese name of the most important rule from the Onna Daigaku. It had three parts:

1. A woman must follow the directions of her husband's parents.
2. A woman must show submission to her husband.
3. A woman must submit to her adult male children.

The sanju rule came from the Chinese. It came from a Chinese Confucian belief.

Here is some more information from the Onna Daigaku: A woman has no particular lord. She must look to her husband as her lord. She must serve him with all worship and reverence. The great life-long duty (job) of a woman is obedience. A woman must be courteous, humble, never rude, never arrogant. In the morning, she must rise early, and at night she must go late to rest.

It doesn't matter how many servants a woman has. She still must attend to everything herself. She must sew the clothes of her father-in-law and her mother-in-law. She must believe that the father-in-law is more important than the mother-in-law. She must cook the food. A woman must fold her husband's clothes, raise his children, wash what is dirty, always be in her house, and never go places.

Here are the five worst things about women from the Onna Daigaku:

1. They are indocile because they are not calm and peaceful.
2. They are discontent because they are not happy.
3. They slander other people. They say bad things about other people.
4. They are jealous.
5. They are silly.

STUDENT READING, page two

These are the five reasons the author thought men were superior to women and the women were inferior. The men were first and the women were beneath them. This was the school lesson taught to Japanese women.

A man was connected to heaven and a woman was connected to earth. Long ago, the baby girls were put on the floor of the house after they were born. They had to stay on the floor for three days. This would make the connection of the woman to the earth. If a woman had a good connection to the earth, she would have a peaceful and successful house. Her family would be together for a long time and the members of the family would be happy. Women believed that they were connected to the earth.

The life of a samurai man was not easy. Perhaps the samurai man had too many obligations. Perhaps he had too much self-discipline. The samurai man also had rules to follow. Perhaps the samurai man felt anger inside but he hurt his wife to show this anger. After many years the wife would become a mother-in-law. Perhaps this woman once was kind but later became unkind to her new daughter-in-law! This way of life went on from generation to generation until modern times.

KUROYANAGI TETSUKO - A MODERN, SUCCESSFUL WOMAN

What happened to the ideal woman of samurai times? Do women have different ideals now?

Last year, Kuroyanagi Tetsuko made more money than any other actor or actress in Japan. (Kuroyanagi is her family name and Tetsuko is her own name.) Her television show was number one. Tetsuko also wrote a book called Totto-Chan, the Little Girl at the Window. This book was the best-selling book in Japanese history. Now more than six million copies of the book have been sold. Many modern Japanese women admire Tetsuko. Today, Tetsuko is not married. She is 49 years old. In her popular show, she "talks softly" through the television but she talks about important information. She is very popular. What happened to the samurai woman?

When Tetsuko was a little girl, she did not go to a public elementary school. She started to go to school in a public school, but she didn't stay there. Tetsuko asked too many questions and the teachers didn't like them. She sometimes didn't follow directions, but she was not rude or angry. The teachers made her leave her first school. She had to go to a special school. She loved her second school because she knew her teachers very well. Her small class was in an old railroad car. Sometimes the children had school outside. They walked to places that were far away and

STUDENT READING, page three

they learned about nature. Every day Tetsuko loved going to her special school and every night she hated to return home.

When Tetsuko graduated from high school, her parents wanted her to marry. Instead, Tetsuko applied for an acting job. She became a hostess for a game show. She was also a maid in a Japanese soap opera. She left Japan and visited New York to learn English and to learn acting. When she returned to Japan, she became the star of her own show. The show has been a success for many years.

Now Tetsuko is never home. She is very busy because she now has three television shows. She visits with politicians and leaders. They discuss music, movies, and everyday things. They also talk about serious topics such as women who have been raped and countries that have had wars. Tetsuko is very popular for many reasons. She can laugh and make people feel comfortable on television. Many Japanese women admire her, even though their lives and her life may be very different from each other.

DISCUSSION WORKSHEET

Here are some questions to talk about:

1. How were the samurai women different from Kuroyanagi Tetsuko? How many differences can you remember?
2. Think about your first country. What was your grandmother like? Was your grandmother similar to the samurai women or to Kuroyanagi Tetsuko?
3. Now you are in America. Think about yourself. Do you do different things in America that you didn't do in your first country? How do you feel about that?
4. Let's pretend that Tetsuko married after she graduated from high school. How do you think her life would be different? Do you think most Japanese women have lives like Tetsuko's?

Remember that you will give your opinion and then you will tell your reasons why.

TATAMI AND JAPANESE HOMES

Mary Bernson

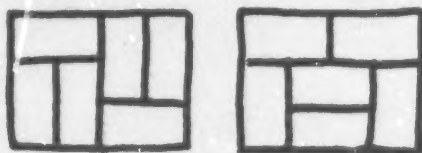
Level: upper elementary or junior high

- Objectives:
1. Students will become acquainted with the basic spatial unit of Japanese homes.
 2. Students will explore some of the implications of limited residential space.

- Materials:
1. Tatami Reading and chart of appliance ownership
 2. Butcher paper or masking tape

Procedure:

1. Explain to the class that most Japanese houses and apartments are smaller than their American counterparts. There are many reasons for this. Japan's population density is 12 1/2 times as high as that of the United States. Most of Japan's people live in cities, where land is very expensive. Also, cultural factors affect people's housing preferences.
2. Ask students to read the Tatami Reading or read it aloud to them.
3. Ask them to identify which characteristics of Japanese homes (either houses or apartments) are the same as in the United States, and which characteristics are different. Point out that both countries have a wide variety of housing.
4. Create a 6-mat room in the classroom. This is the most common size room, although many homes now have larger rooms. Create the room by marking the space on the floor with masking tape or by arranging six 6-foot lengths of 3-foot wide butcher paper. Common arrangements are:



Using tape or markers on the paper, outline a table in the middle of the "room."

5. Ask small groups of students to sit in the "room." Discuss questions such as:
 - a. How big can the table be?
 - b. Where can they put their legs? (It is not polite to stick them straight forward. The most polite options are for boys to cross their legs and for girls to either sit on their feet or sit with both feet out to one side.)
 - c. How many people can fit in the room?
 - d. Where would they put appliances or furniture?
 - e. How would they feel if they spent evenings with their family in a space of this size?

TATAMI AND JAPANESE HOMES - page two

6. Brainstorm as a group what qualities they would look for in furniture to use in small rooms. Possible characteristics include small size, pleasing appearance, and multi-purpose use. The group can identify solutions to space shortages in their own homes, such as the use of bunk beds or shelving which reaches to the ceiling.
7. Ask the group whether their choices about appliances and furniture would be the same as those reflected in the chart they read. Why or why not? Would they make the same choices as the Japanese do if they lived in a Japanese-size house or apartment? Why or why not?
8. Ask students to write a short essay comparing homes in the two countries.

Extension activities:

1. Ask students to find examples of Japanese design in magazines or books.
2. Show the students films or videotapes which include scenes inside modern Japanese homes. A good example is the series entitled Videoleters from Japan.
3. Gather and compare population density figures for different countries.
4. Research traditional Japanese furniture designs. Possibilities include futon, which serve as beds; tansu, storage chests; kotatsu, low tables with heaters underneath them; and hibachi, for heat and for heating water for tea.

TATAMI

STUDENT READING

Tatami are mats used to cover the floors in a traditional Japanese home. They are made of two inches of thick straw padding which is covered with a mat woven from reeds. The padding and mat are sewn together at the edges with cloth strips. The tatami are about six feet by three feet in size and form a smooth, greenish-gold surface for the floors.

The custom of using tatami is over 1,000 years old. Originally they were used as a place to sleep. Eventually they were used to completely cover the floors, in the same way that we would use a wall-to-wall carpet. People were expected to take their shoes off before stepping on the tatami. It is still the custom to leave your shoes at the front door when entering a Japanese home.

Old Japanese houses did not have much furniture. People sat directly on the tatami-covered floor. A low table was used for eating and other purposes, and then put away at bedtime. The same room was then used as a bedroom. Soft mattresses and quilts were stored in cupboards or chests during the daytime and spread out at night. Using the same space for different activities was a good way to make the most use of small rooms.

Traditional Japanese houses are simple and often very beautiful. The colors are the natural colors of wood, reeds, and plaster. A corner of a room was often set aside as a place to display a piece of artwork and perhaps a flower arrangement. People around the world have copied some features of Japanese house design, such as the alcoves for displaying art.

Nowadays in Japan, houses that have tatami and just a few pieces of furniture are becoming less common. More and more people live in city apartments or in houses that are very international in style. Still, traditional house design can be found in inns, rural areas, designer homes like those in magazines, or in special places such as small houses used during tea ceremonies. Many people choose to have a combination of tatami rooms and other rooms in their houses or apartments.

Each room in a traditional Japanese house was designed to contain a certain number of tatami. Common sizes were 4 1/2-mat rooms and 6-mat rooms. Today, even though modern houses and apartments might not actually have tatami on the floors, they are still described by tatami sizes. Newspapers often carry ads for "one 4 1/2-mat room, one 6-mat room, and a combination dining room and kitchen." That ad tells the room sizes in an apartment, but not whether the apartment actually contains any tatami.

The chart shows the kinds of appliances and furniture now found in modern Japanese homes. A family's possessions must fit into house and apartment sizes which average about 900 square feet per family. Homes are larger in rural areas than in the cities, but the overall Japanese average is smaller than the average in the United States.

TATAMI AND JAPANESE HOMES

CHART OF APPLIANCE AND FURNITURE OWNERSHIP

The following percentage of Japanese households owned each item in 1982:

Color televisions	99+
Refrigerators	99+
Washing machines	99+
Sewing machines	82
Dining room sets	65
Beds	61
Stereos	59
Pianos	18
Videocassette recorders	12

Japanese homes generally do not have: ovens (other than microwave ovens), central heating, and clothes dryers.

Sources of data: Japan 1983: An International Comparison, published by the Keizai Koho Center, and The Japanese Consumer published in 1983 by the Japan External Trade Organization.

CULTURAL LAGS AND ACCELERATORS

Susan Gustafson

"Change is occurring so rapidly that there is no time to react; instead we must anticipate the future." --John Naisbitt in Megatrends

Level: high school

- Objectives:
1. To identify the factors that accelerate or lag change.
 2. To analyze the nature of change in Japan, Chad, and the U.S.
 3. To develop logical assumptions.
 4. To affirm one's personal values.
 5. To reinforce effective listening and speaking skills.

Materials: Fact Sheet about Three Countries

Note: This activity has four phases: developing a mind set about the nature of change and progress, homework, small group work, and then class discussion.

Procedure:

1. Ask the students to speculate on why some countries have developed more than others in the world today. What does it mean for a country to "progress"?
2. Tell them that they will be engaging in an exercise on thinking about change and that in the end they should understand some reasons for the diversity among nations; past, present, and future.
3. Hand out the fact sheet on the fictitious countries of Songa, Juna and Momba. Say, "Using the fact sheet, answer the following in short sentences."
 - a. Identify some traits that might keep each country from "progressing." Explain.
 - b. What assumptions can you make about the livelihoods of the people in each of these fictitious countries?
 - c. Which country would you like to live in and why?
4. Divide the class into groups of five. Explain, "Before I collect your assignments I'd like you, in your groups, to try to figure out which country will change the fastest and why." As the students discuss this question, the teacher checks the groups looking for such things as occasional paraphrasing and one person talking at a time.
5. Regather as a class and go through the following steps.
 - a. Have one spokesperson from each group share the group's answer to the question posed. Ask, "Are there other factors not listed on the fact sheet that would be helpful to know in assessing the rate of change?" Examples: the state of the country currently, the defense budget, the level of industrialization, leadership.
 - b. Introduce by using students' examples the concepts of cultural lags and cultural accelerators. Examples of lags are anything that is a

CULTURAL LAGS AND ACCELERATORS - page two

barrier to the exchange of ideas, non-productive land, or population that cannot be supported.

- c. Reveal the countries' true identities.
- d. Ask the students individually to share with the class the aspects which they liked about these countries.
- e. Collect written materials.

Teacher References:

Statistics are from World Geography (S.R.A., 1982) and Japan (Japan Institute for Social and Economic Affairs, 1982).

Megatrends by John Naisbitt, 1982.

Learning for Tomorrow, edited by Alvin Toffler, 1974.

Extension Activity:

Read and discuss "Who Will Build the Supercomputer?" in Newsweek, July 4, 1983.

FACT SHEET ABOUT THREE COUNTRIES

STUDENT WORKSHEET

<u>CHARACTERISTIC</u>	<u>SONGA</u>	<u>JUNA</u>	<u>MOMBA</u>
POPULATION	117 million	5.3 million	229 million
AREA IN SQUARE MILES	146,000	490,000	3,615,000
LITERACY	99%	7%	78%
URBAN POPULATION	76%	14%	76%
NATURAL RESOURCES	poor	poor	rich
LAND	mountains and grasslands	desert	forest and grasslands
DOMINANT FAMILY UNIT	nuclear	extended	nuclear or single parent
BIRTH RATE PER 1,000	16	44	15
LANGUAGE	one which is spoken by no one else in the world	one which is spoken by a small number of countries, plus several other languages	one which is dominant in the world
LIFE EXPECTANCY	74	38	73

WASHINGTON'S TRADE WITH JAPAN
Carol Rose and Mary Bernson

Level: junior high or high school

- Objectives:
1. Students will practice making graphs from statistical information.
 2. Students will draw general conclusions about Washington trade from statistical information.

Materials: Charts about Washington state trade. All four charts are from the 1982 Washington State International Trade Facts, R. Douglas Brown, Washington State Department of Commerce and Economic Development.

Procedure:

1. Introduce the lesson by asking the class questions such as:
 - a. What nation do you think is Washington state's major trade partner? Why?
 - b. What do you think are Washington's principal exports?
 - c. What do you think are our principal imports from Canada? Japan? other countries?
 - d. Would you expect that Washington's major trade partner would be the same nation as the United States' major trade partner?
2. Show students copies of the four charts on transparencies.
3. Ask them to create graphs from the information on the charts.
4. After completing the graphs, ask them to form generalities about the statistical information. For example: "Washington's two-way trade with all of the Asian countries on the chart has increased in the last five years." "Trade with Japan has increased much faster than trade with Canada."
5. Ask students to do library research comparing Washington trade statistics with those of the United States as a whole. Draw their attention to areas where Washington state's interests either conflict or coincide with those of the nation as a whole. Point out that American two-way trade across the Pacific exceeded our two-way trade across the Atlantic in 1977, and the gap has been expanding annually.

Extension activities:

1. Research the question of where imported goods go after they enter Washington ports. Do they stay in the state? If not, how are they transported elsewhere?
2. Choose one issue about which Congress has passed trade legislation and research the impact of that legislation on Washington and on one other region of the country.
3. Investigate what Japan's major imports are. From the Japanese perspective, is Washington State a significant trade partner?

WASHINGTON'S TRADE WITH JAPAN

Trade Charts. All four charts are taken from 1982 Washington State International Trade Facts, R. Douglas Brown, Washington State Department of Commerce and Economic Development.

WASHINGTON'S TOP EXPORTS TO JAPAN--1982*

(In Thousands of Dollars)

1. Logs and Lumber	\$ 737,788
2. Aluminum and Aluminum Alloys	329,350
3. Fish and Shellfish	224,540
4. Aircraft and Parts	207,783
5. Paper and Paperboard	140,127
6. Unmilled Wheat	124,578
7. Unmilled Corn and Maize	93,909
8. Wood Pulp and Scrap Paper	60,966
9. Animal Feed	55,366
10. Unmilled Cereals	54,649
11. Fuel Oils	33,163
12. Copper Ores and Concentrates	<u>32,488</u>
TOTAL	\$2,094,692
ALL OTHERS	\$ 574,974
TOTAL EXPORTS	\$2,669,666

*Based on waterborne figures and aircraft exports.

TOP TEN COUNTRIES PROVIDING IMPORTS TO WASHINGTON—1982*

(Thousands of U.S. Dollars)

	JAPAN	CANADA	TAIWAN	HONG KONG	SOUTH KOREA	INDONESIA	AUSTRALIA	SINGAPORE	SOUTH AFRICA	CHINA
1977	2,711,996	1,917,753	704,416	529,278	509,031	411,499	295,940	86,674	2,192	22,300
1978	3,302,523	2,289,302	1,029,417	623,208	638,887	482,738	373,550	111,784	7,672	42,230
1979	3,896,564	2,695,105	1,572,067	1,058,522	855,428	564,866	459,889	207,773	2,198	118,747
1980	4,899,604	2,606,037	2,029,766	1,335,314	1,176,639	859,919	502,365	316,055	17,427	140,023
1981	6,410,194	2,683,723	2,051,842	1,317,814	1,279,389	637,217	457,664	340,008	157,933	188,362
1982	6,238,850	2,418,961	1,746,123	1,103,764	1,023,779	497,627	449,072	353,027	256,730	205,841

*Based on waterborne trade, except for Canada.

TOP TEN COUNTRIES RECEIVING EXPORTS FROM WASHINGTON--1982*

(Thousands of U.S. Dollars)

	JAPAN	CANADA	SOUTH KOREA	TAIWAN	CHINA	AUSTRALIA	HONG KONG	PHILIPPINES	INDIA	INDONESIA
1977	1,211,727	1,461,109	226,214	94,544	7,014	66,228	36,321	49,547	25,373	39,657
1978	1,679,038	1,703,730	358,962	173,789	39,543	82,924	50,839	44,236	24,859	31,748
1979	1,957,523	2,232,118	482,264	260,373	70,796	83,409	75,246	83,506	31,152	42,011
1980	3,154,306	2,356,452	627,787	357,905	142,069	138,281	127,806	93,613	66,536	64,631
1981	2,722,766	2,559,254	669,075	443,118	168,515	134,860	180,638	165,747	74,919	76,050
1982	2,461,883	1,864,960	599,319	269,126	203,118	165,642	137,485	121,419	114,732	98,183

*Based on waterborne figures except for Canada.

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TOP TEN COUNTRIES IN TWO-WAY TRADE WITH WASHINGTON—1982*

(Value In Thousands of US Dollars)

	JAPAN	CANADA	TAIWAN	SOUTH KOREA	HONG KONG	AUSTRALIA	INDONESIA	SINGAPORE	CHINA	PHILIPPINES
1977	3,923,723	3,378,862	798,960	735,245	565,599	362,168	451,156	105,532	29,314	115,499
1978	4,981,561	3,993,032	1,203,296	997,849	674,047	456,474	514,486	138,220	81,773	126,235
1979	5,854,087	4,891,223	1,832,440	1,337,692	1,133,768	543,298	606,877	247,070	189,543	271,689
1980	8,053,910	4,962,489	2,387,671	1,804,426	1,463,120	640,646	924,550	389,607	282,092	274,376
1981	9,132,960	5,242,977	2,494,960	1,948,464	1,498,452	592,524	713,267	428,128	356,877	409,069
1982	8,700,733	4,283,921	2,017,249	1,623,098	1,241,269	614,714	595,810	437,730	408,959	303,953

*Based on waterborne trade except for Canada.

ARTICLE 9 OF THE JAPANESE CONSTITUTION

Susan Gustafson

Level: high school

Objectives: Students will examine the historical background of article 9.
Students will analyze the role of defense in our world today.
Students will evaluate the repercussions of article 9.

Materials: Copy of article 9

Procedures:

1. Read the article with the class and discuss its meaning.
2. Review the historical background of Japan's constitution. During the American occupation of Japan after World War II, the Japanese were unable or unwilling to complete a new constitution which satisfied General Douglas MacArthur. He ordered his staff to draft a new constitution, which they did in less than a week, and then translated it into Japanese. With only minor changes, the constitution was accepted by the Japanese government and went into effect on May 3, 1947. It is still the basis of the Japanese government. Major provisions include the establishment of a parliamentary government similar to the British system, an expanded list of rights, a statement that the emperor was merely the symbol of the unity of the nation, and article 9.
3. Discuss the possible reasons for inserting article 9 in the constitution.
4. If the class has done previous work defining "liberal" and "conservative", divide them into two groups based on their own self-definition. Otherwise, simply divide the class into two groups.
5. Ask them in a panel discussion format to argue their position on the question, "Is this a realistic position for Japan in the 1980's?"
6. A possible follow-up activity is to research the current American position on this question. The American government has been pressuring Japan to increase its defense spending.

ARTICLE 9

"Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as a means of settling international disputes.

In order to accomplish the aim of the preceding paragraph, land, sea, and air forces, as well as other war potential, will never be maintained. The right of belligerency of the state will not be recognized."

EDUCATION IN JAPAN

Connie Hokanson

Level: upper elementary or junior high

- Objectives:
1. The student will gain knowledge about the educational system in Japan.
 2. The student will compare and contrast it to the American system.
 3. The students will develop listening and recall skills.

- Materials:
1. Description of Japanese education
 2. Student worksheet

Procedure:

1. Read description of Japanese educational system to the students.
 2. Ask them to complete the comparison chart.
 3. Discuss completed charts.
 4. Use answers from the charts as a basis for debating the merits of the two systems.
-

EDUCATION IN JAPAN

Today we are going to talk about education in Japan. I want you to listen carefully because when we are finished I will be asking you to list ways education is the same in Japan as in the United States and ways it is different.

Education is very important to the Japanese. Almost 100% of the people in Japan are able to read and write. The groupings within the educational system are very similar to ours with 1 to 3 years of kindergarten, 6 years of elementary, 3 years of junior high or middle school, 3 years of high school, and 4 years of university.

The school day for elementary children usually begins at 8:30 and ends at 3:00. During the course of the week the children will study Japanese language, social studies, math, science, music, art, home economics, physical education and moral education. Children in Japan enjoy recess just as American children do. Hot lunches are prepared in the school kitchen, but in most schools each class eats in its own room, not in a school lunchroom. The children take turns serving lunch to their classmates and they also help clean their classrooms at the end of the day. In most schools, the students wear uniforms and badges which tell their name, class, and school.

EDUCATION IN JAPAN, page two

Classes in Japan often take trips to museums and historical sites. Sometimes these field trips can last as long as a week. The students often stay in traditional Japanese inns, where they will sleep on the floor on tatami mats and thin mattresses called futon.

The Japanese school year begins on April 1 and ends on March 31 of the following year. There are three semesters: April to July, September to December, and January to March. There are 6 weeks of vacation in July and August, 2 weeks around the New Year, and 2 to 3 weeks in the spring after the annual exams. One major difference between Japanese and American schools is the length of the school year. Japanese children attend school on Saturday mornings, as well as Monday through Friday, and also have shorter vacations, so they attend school 240 to 250 days a year as opposed to our 180 days.

Junior highs and high schools in Japan are similar to those in the United States. The students take many of the same classes as Americans do, and most of them study English. Many of them study English from seventh grade through twelfth grade. High school students take difficult examinations in their senior year in order to get into the various universities. There is a great deal of competition and those who wish to continue their educations at good schools must study very hard.

Now I am going to give you a chart on which I want you to list some of the similarities and differences you have picked out. When everyone is finished we will discuss your papers.

Extension idea:

Show films or videotapes about the Japanese educational system. An excellent resource designed for use in the upper elementary grades is entitled Videoleters from Japan. One videoletter, "My Day," follows a sixth-grader through his school day. The Consulate General of Japan also has films about Japanese education available at no rental charge.

EDUCATION IN JAPAN

STUDENT WORKSHEET

Name _____

Date _____

Comparison Chart of Japanese and American Education

Directions: On the chart below fill in at least 4 things you learned about Japanese education that were the same as the way we do things here. In the second column of the chart list at least 4 things which were different. When you finish the chart, please answer the questions at the bottom.

<u>Similarities in Educational System</u>	<u>Differences in Educational System</u>
1. _____	1. _____
_____	_____
_____	_____
2. _____	2. _____
_____	_____
_____	_____
3. _____	3. _____
_____	_____
_____	_____
4. _____	4. _____
_____	_____
_____	_____

1. What did you see or hear in the presentation that you would like to see added to the education system here in the United States? _____

2. What did you see or hear which you wouldn't like? _____

STUDYING ENGLISH: INSIGHTS INTO JAPANESE EDUCATION

Mary Bernson

Level: junior high and high school

- Objective:
1. Students will form generalities based on primary source materials.
 2. Students will become aware of the importance the Japanese place on foreign language instruction.
 3. Students will discuss the question of whether it is important to study foreign languages.

- Materials:
1. Student readings from Japanese sources.
 2. Teacher background information.

Procedures:

1. Ask students to raise their hands if they are now studying or plan to study a foreign language in high school. Ask which languages they are studying. Point out that almost all Japanese junior high and high school students study a foreign language, and the language is almost always English.
2. Hand out copies of student readings and ask the students to read them and form any general statements they can make based on this material.
3. After they have finished reading, discuss the following questions in small groups or with the entire class. Incorporate the teacher background information into the discussion where appropriate.
 - a. What generalities can you make about this material?
 - b. How would you describe the difficulty of these selections?
 - c. How would you describe the content of these selections?
 - d. What can't you tell about English teaching in Japan from these selections?
 - e. How important do languages appear to be in the overall curriculum?
 - f. What factors might cause the Japanese to stress foreign language teaching?
 - g. Why do they choose English instead of other languages?
 - h. Most American who do business with Japan do not speak Japanese, but their Japanese counterparts usually speak English. What advantages does this offer the Japanese?
 - i. In your opinion, should all Americans study a foreign language in high school? Why or why not?
 - j. How should Americans decide which language to study, if they study one foreign language?
4. Summarize the discussion orally or ask students to write brief reaction papers to one or more of the questions.

Extension activities:

1. Ask students to read some of the many newspaper articles which have recently reported criticisms of the American education system. Is foreign language instruction a major issue? Report back to the class.

STUDYING ENGLISH: INSIGHTS INTO JAPANESE EDUCATION ~ page two

2. Ask students to do further research on the issue of whether it is important to learn foreign languages. Include interviews with language teachers and foreign-language speakers. Then write essays taking a position and defending it. Because this is an open-ended opinion question, essays should be graded on how successfully the students support their opinions.
3. Ask students to compare the standard course of study in their high school with the one in the student readings.
4. Many Japanese are critical of their education system. The most common criticisms are that students work too hard, learn by rote, and that their education is too heavily weighted toward the subjects tested on college entrance exams. Also, college education tends to be less rigorous than in the U.S. and students often take it easy after working so hard through high school.

Ask students to read the articles about education and Japanese society in the Time Magazine special issue of August 1, 1983. Another good source of information which is widely available is a series of articles by Edward B. Fiske in the New York Times from July 10-13, 1983. Ask the students to make lists comparing Japanese criticisms of Japanese education and American criticisms of American education. They can then form hypotheses about the social and cultural factors affecting the two education systems.

5. At the end of the Time article, Thomas Rohlen, author of Japan's High Schools, states that the biggest difference between the two systems is "the spirit that breathes life into the educational system." He is referring to social and cultural support for a good educational system. Organize a class debate on the question of whether the U.S. has lost that spirit.
6. Purchase Parallel Passages: Contrasting Views from U.S. and Japan, which offers excellent secondary level classroom readings and activities, including excerpts from Japanese textbooks about the U.S.
7. Show "My Day," a videotape about a sixth-grader's school day which is one of the Videoleters from Japan series produced by the Asia Society. Ask students whether a sixth-grader's day in Japan seems particularly different from an American elementary student's day. Films about Japanese education can also be obtained from the Consulate General of Japan.
8. For teacher reference, an annotated bibliography about education in Japan is available from the UW East Asia Resource Center.

STUDYING ENGLISH

STUDENT READING

The chart below is an official government chart outlining curriculum requirements for the whole nation of Japan. The other selections are taken from English-language textbooks and exams from Japan. The first excerpt is from a high school entrance exam, which determines what kind of high school a student will attend. The second excerpt, American Legends, is from a standard textbook used in high school classes during the senior year. The sentences which follow are taken from college entrance exams. These are standardized tests taken by all students who hope to attend college.

Subject Area, Subject and Standard Number of Credits of Upper Secondary School

Subject Area	Subject	Standard Number of Credits	Subject Area	Subject	Standard Number of Credits
Japanese Language	Japanese Language I	4	Arts	Music I	2
	Japanese Language II	4		Music II	2
	Japanese expression	2		Music III	2
	Modern Japanese	3		Fine Arts I	2
	Classics	4		Fine Arts II	2
Social Studies	Modern Society	4		Fine Arts III	2
	Japanese History	4		Handicraft I	2
	World History	4		Handicraft II	2
	Geography	4		Handicraft III	2
	Ethics	2		Calligraphy I	2
	Political Science & Economics	2		Calligraphy II	2
Mathematics	Mathematics I	4		Calligraphy III	2
	Mathematics II	3	Foreign Language	English I	4
	Algebra & Geometry	3		English II	5
	Basic Analysis	3		English II-A	3
	Differentiation & Integration	3		English II-B	3
	Probability & Statistics	3		English II-C	3
Science	Science I	4	Domestic Arts	General Homemaking	4
	Science II	2	Note (1) Thirty five units of school hours, each of which represents 50 minutes teaching, yield one credit. (2) Credit allocation to other subjects is prescribed by each establishing body of relevant upper secondary school.		
	Physics	4			
	Chemistry	4			
	Biology	4			
	Earth Science	4			
Health & Physical Education	Physical Education	7-9			
	Health	2			

Chart from "Education in Japan" in the Facts about Japan series, available from the Consulate General of Japan.

The following two pages are excerpted from the 1982 high school entrance examination given in Nagano Prefecture. We are grateful to Ryuko Kubota, an intern from Japan working with Washington teachers, for providing this.

【問 3】 次の文を読み、下の問いに答えよ。

This is the story of Gates Avenue in 1909.

When spring came, Gates Avenue didn't become beautiful. Most of the families there didn't want to be clean.

A little girl came to school from Gates Avenue. She was always in the same dress. It was not clean. Her face was also not clean. But she was a very nice girl. She always worked hard at school. She was always kind to others.

One day her teacher said to the little girl, "Will you wash your face before you come to school tomorrow morning, Mary?"

The next morning her face and hair were clean and pretty. But she was in the same old dress. The teacher thought her family was very poor and couldn't buy any dresses for her. So the teacher gave a new blue dress to her. She was very happy and ran back to her home.

The next morning she came to school in her new blue dress. She looked very clean and pretty. She said to the teacher, "Mother was very much surprised last evening because I looked so pretty in my new dress. Father wasn't at home. He'll see me at dinner this evening."

When her father saw her, he was very much surprised, too. Because he found that his daughter was very pretty. "It is good to be clean and pretty," said her mother. "Let's clean up everything around us."

After dinner her mother began to clean the kitchen. The next day her father began to make a garden with his family. The man in the next house watched them and began to paint his house.

A few days later all the neighbors began to work to make good homes. A few months later Gates Avenue became a fine street with a lot of flowers and beautiful houses. When people in other cities heard the story of Gates Avenue, they began their own "clean-up" campaigns.

(注) Gates Avenue ゲイツ・アベニュー(街路の名) campaign キャンペーン, (社会的な)運動 paint ペンキを塗る

- (1) 本文中に Mary が nice girl であることを具体的に述べている文が2つある。それを抜き出して書け。

(1)	

- (2) 次の文は本文の「あらすじ」である。(a)～(e)の空らんに入る適切なものを下の〔 〕の中から選び、その番号を書け。

It was difficult for people on Gates Avenue to be clean. Mary was a nice girl but she (a). Her dress was also not clean. Her teacher told her to be clean and (b). When Mary's father and mother saw their pretty daughter, they (c). When their neighbors saw them, they also began to do so. Soon Gates Avenue (d). When people in other cities heard the story, they (e).

- | | | |
|---|--|------------------------|
| { | 1 changed into a beautiful street | 2 ran back to her home |
| | 3 gave her a new blue dress | 4 was not clean |
| | 5 started a lot of campaigns to clean their places | |
| | 6 began to clean their home | |

	(a)	(b)	(c)	(d)	(e)
(2)					

- (3) 本文の題として、最も適切なものを〔 〕の中から選び、その番号を書け。

- | | |
|---|--|
| { | 1 "Clean-up" Campaigns Started from a Beautiful School |
| | 2 "Clean-up" Campaigns Started from a Lot of Flowers |
| | 3 "Clean-up" Campaigns Started from the Teacher's Daughter |
| | 4 "Clean-up" Campaigns Started from a New Blue Dress |

(3)	
-----	--

- (4) 本文の内容について、次の問いに英語で答えよ。

Why did Mary's mother begin to clean the kitchen after dinner?

(4)	
-----	--

American Legends*

The word "legend" means an exaggerated and colorful account of some deed or incident. Legend, in this sense, is quite different from history, which deals only with facts.

One characteristic of the legend is that it is a traditional oral narrative which both the teller and those that hear it believe to be true. Another is that a legend usually contains remarkable or supernatural elements. A third, and perhaps the most important, is that a legend is known to a number of people united by their place of residence, occupation, faith, nationality, etc. And it is these people that keep alive and pass along the legends of a locality to future generations.

In the United States, folklorists have not done much to collect legends, as has been the case in Japan, for instance. According to subject matter, American legends can be divided into the following three groups:--

(1) Those that deal with persons; (2) Those that deal with places; and (3) Those that deal with events. Of these three, the first, that is, those dealing with persons are, undoubtedly, the most numerous, and in that sense, the most important.

In the early days of the pioneers, it can easily be understood that great importance was attached to physical strength which was needed for clearing the forests and building homesteads. Hence, the large number of tales of remarkable feats of lifting and carrying that are almost too fantastic to believe. To give but one example, the story is told of Joe Montferrat of Woonsocket, Rhode Island, who lifted his plow from the furrow to point a direction when a passer-by asked him the way.

Even more popular than these tales of astonishing physical strength are the comic tales which are found in all aspects of American life. These comic stories center around eccentric local characters that are found in every country town, and deal with deceitfulness, cunning, laziness, and similar traits which are typical of such individuals. Here are some examples:

(1) Tales of stinginess. Mac, an Iowa man, instructed his children to take long steps when walking so as not to wear out their shoes. He also told his son Willie to take off his glasses when he was not looking at anything to save wear and tear.

(2) Tales of stupidity. Bluenose Brainerd of Wisconsin was told by his wife to get rid of their troublesome cat. He took the cat so far into the woods that he himself became lost and had to follow the cat home.

(3) Tales of laziness. Lazy Nathan of Vermont hired a man to snore for him when he went to bed.

*From The Laurel English Readers, by Kiyooki Nakao et al. (Tokyo; Shimizu Shoin)

STUDYING ENGLISH

STUDENT READING - page five

(4) Tales of eccentricity. Uncle Boney Ridley of Macon County, North Carolina, went to the post office and asked if there was any mail for him. When the postmaster asked him his name, he answered, "Why, you old fool, if I've got any mail, I suppose my name would be on it, wouldn't it?"

Of course, there is not much, morally speaking, to learn from these tales. They are just stories told to create laughter. However, there are some legends told about remarkable individuals known for their good deeds. John Chapman (1775?-1847) of Massachusetts, better known as Johnny Appleseed, who spent his adult life planting apple orchards in the Midwest, has taken on the character of an American saint. It is said that wild animals and savage Indians recognized his spiritual nature and allowed him to go among them unharmed.

Legends, whether they are humorous tales like the examples given above, or serious ones, such as those dealing with the deeds of Johnny Appleseed, have their value in giving us some insight into the moral and psychological make-up of the people who tell and enjoy them.

Excerpts from University Entrance Examinations:*

Sentences to be translated:

- (1) Stripped to their essentials, man's major problems have always hung on the necessity of making adjustment to the irresistible force of change.
- (2) With the continuous decrease, during the past few decades, in the length of the working day, recreation, or leisure time activity, has become a social problem of vital importance and one that has engaged the interest of many investigators.

Examples of more colloquial English. Fill in the blanks with the word appropriate to all three sentences under each number.

- (1) His folly has () about his ruin.
If children are badly () up, they don't know how to behave.
The sad news () tears to her eyes.
- (2) Father () up smoking.
The ice () way and they fell in the water.
The plants () in to the cold weather.

*These excerpts are quoted in Japan's High Schools by Thomas P. Rohlen (Berkeley: University of California Press)

STUDYING ENGLISH: INSIGHTS INTO JAPANESE EDUCATION

Teacher Background Information about the Japanese Education System

Answers to discussion questions:

Questions a, b, and c: This material is obviously difficult in both vocabulary and grammatical construction. Some of it is not quite colloquial in its usage. The stories often have a moral message, although many do not. Examples of other stories found in senior-level textbooks are a biography of Lou Gehrig, a short history of the Civil War, an Arthur Conan Doyle story, quotations from Shakespeare, Wordsworth poems, a Japanese story by Kawabata in its English translation, nursery rhymes, and a John Kenneth Galbraith essay about Adam Smith. Readability tests place these materials at the twelfth to fourteenth grade level.

Question d: These written materials do not give any information about how well the students actually master the content, or whether or not they can speak English at this level. Because college entrance exams test grammar, vocabulary, and reading comprehension, very little time is spent in most high schools on practicing spoken English. Often students can read very sophisticated material but have difficulty with simple conversations, particularly in colloquial English. The Japanese government hires Americans as school resource people, in an attempt to improve the level of spoken English. Also, many Japanese of all ages study conversational English in private schools, with tutors, or from television programs.

Question e: They are very important, but also note the emphasis on math and science.

Question f: Among the factors are Japan's dependence on international trade and the fact that no other nations speak Japanese. Also, Japan is in one of the periods of its history when it stresses learning from abroad.

Question g: Many factors are involved. Some are related to Japanese history and the American occupation of Japan. English is the language most commonly used in international business, and many nations use it as either a first or second language. Japan has borrowed many words from the English language. Many Japanese admire various aspects of our culture and society.

Question h: Students can think of many reasons, but should not omit the cultural insights which result from learning a language, apart from the practical considerations.

Questions i and j: This is a matter of opinion, with no easy answer.

General background:

Ambassador Edwin O. Reischauer has been quoted as saying, "Nothing, in fact, is more central in Japanese society or more basic to Japan's success than is its educational system." People are Japan's most abundant and valuable resource, and one which is carefully nurtured.

The structure of the Japanese educational system is a 6/3/3 model adopted during the American occupation. School is compulsory through the ninth grade. Education through junior high is the same for all public school

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students, but high school entrance exams determine whether a student will attend a college prep high school (40%), a combined high school (36%), or a vocational school (24%). Some parents put their children in private schools, particularly if the students were not accepted at public, college-prep high schools. Overall, 65% of high school students follow a college prep course, regardless of what school they attend. Over 90% of Japanese youth graduate from high school, compared to our 77%.

High school curriculum is quite uniform throughout the nation, both because of government mandates and because students are planning to take standardized college entrance exams. After the relatively informal years of elementary school, high school students face classes which are teacher-centered, with few labs and little discussion. They listen to lectures and take notes, in classes which generally have 40-45 students.

The nation-wide college entrance exams are achievement, not aptitude, tests. They measure the acquisition of vast amounts of knowledge in Japanese, math, chemistry, physics, English, and politics/economics. Other subjects may also be tested in the entrance exams of individual universities. A common saying is "sleep four hours a night and pass; sleep five hours and fail."

The entire nation gets caught up in the testing process and the posting of exam results. Mothers often wait on their offspring so that they can spend all of their time studying. Bookstores sell all kinds of teaching aids and cram books. About 45% of the students go to after-school schools called juku where they get extra practice in the exam subjects.

The uproar is not so much about college entrance as it is about entrance into the right college. Any Japanese can tell you which universities are most prestigious, with Tokyo University at the top. It, like most of the top universities, is public rather than private. About one out of every six high school graduates becomes a ronin. This term originally referred to masterless samurai, and is now used to refer to students who do not get into the institution of their choice. They often attend special cram schools for a year or more after high school in hopes of eventually passing the exam.

About 40% of Japanese youths go on to higher education, compared to our 45-60% (depending on how higher education is defined), and western Europe's 20-25%. There are roughly equal numbers of male and female college students, but junior colleges are comprised of 85-90% women and top universities have 10-25% women. Many cultural factors affect the decision about what kind of college to attend.

College education is not particularly rigorous, failure rates are low, and students often spend these years recuperating and making friendships which will last a lifetime. The important consideration is simply to graduate from a prestigious institution, because major corporations and well-regarded government ministries recruit from certain universities. If students get into one of those universities, they stand a good chance of being hired into the much-discussed system of lifetime employment. Most Japanese, however, do not face such a predictable future.

LAW IN JAPAN
Susan Gustafson

Level: high school

Objectives: 1. To examine the role of law in Japan.
2. To remind students that different isn't necessarily worse.
3. To develop more effective reading and thinking skills.

Materials: "Land Without Lawyers" article in Time Magazine, August 1, 1983.

Procedures:

1. Discuss pre-reading questions. Possibilities are:
 - a. How do other countries deal with civil and criminal law violations?
 - b. What does it mean to say that law is an outgrowth of societal values and character?
 - c. What are some of the basic assumptions behind American law?
 - d. What is your attitude toward lawyers?
2. Study guide and article are handed out.
3. Vocabulary from study guide is reviewed and students note the meanings. Study guide questions are read by the teacher.
4. Students read the article and complete the study guide.
5. Teacher conducts a post-reading discussion, either using study guide questions or taking off from students' reaction to the article.
6. Assignments are collected.

TIME ARTICLE ENTITLED "LAND WITHOUT LAWYERS"

STUDENT WORKSHEET

VOCABULARY:

litigation

jurist

mediation

venerate

contingency fee

consultation

Directions: Write down the vocabulary meanings before reading. Read the article and then answer the following questions on notebook paper in complete sentences.

1. What is the ratio of lawyers in Japan and in the United States?
In your own words, what does this mean?
2. Note two traits that we learn about the Japanese character from reading this article.
3. Give three reasons, stated in the article, that explain why the courts in Japan are not overloaded.
4. Do you think that lawyers' contingency fees encourage lawsuits?
5. Having read this article, do you find any desirable traits in Japan that you feel are absent here in the United States? Do you find any desirable traits in the United States that you feel are absent in Japan?

TIME ARTICLE ENTITLED "LAND WITHOUT LAWYERS"

TEACHER KEY

1. Japan 1:10,000.
United States 1:400

This means that Japan has far fewer lawyers than the United States, both in absolute numbers and in proportion to the rest of the population. Note that people who are not officially lawyers handle much of the work which is done in the United States by lawyers. Ask students to find references in the article to these other people who work in the legal system. Remind them that the United States also has similar groups of workers, such as paralegals.

2. We learn that the Japanese seem to be more concerned about social harmony than personal justice. Also, the Japanese see going to court as an embarrassment. According to the author, they have a strong sense of privacy and are reluctant to assess good and evil in others.
3. The courts are not overloaded because of out-of-court mediation, an active police force which resolves many conflicts, and an extensive paralegal network.
- 4, 5. Answers will vary. Any supported opinion should be accepted.

LAW AND JUSTICE IN JAPAN
Dick Anderson

Level: junior high or high school

- Objectives:
1. Students will develop inferences about law and justice in Japan based on primary source materials.
 2. Students will compare and contrast legal issues reported in Japanese and American newspapers.

- Materials:
1. Chart about crimes in Japan and other countries.
 2. Newspaper articles from Japanese newspapers.

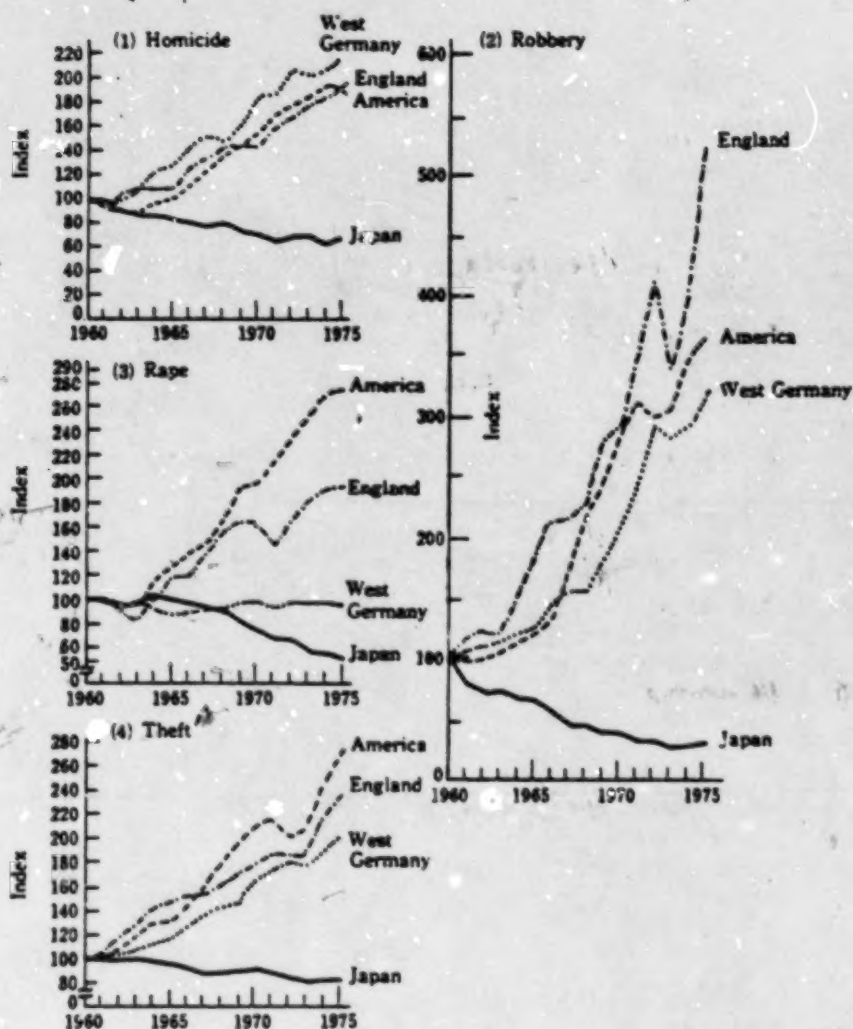
Procedures:

1. The teacher will show the crime charts to students, either on transparencies or individual copies.
2. The teacher will ask students to discuss the information in the charts and draw comparisons between Japan and other countries.
3. After dividing the class into small groups, the teacher will give each group several articles about Japanese legal issues. In their groups, the students should discuss the articles, paying particular attention to any similarities and differences they observe between Japan and the United States. Possible comparisons involve:
 - a. What is considered newsworthy?
 - b. Was the issue resolved in the same way it would be resolved in the United States?
 - c. Are there any features of the Japanese system which differ from our system?
 - d. Can you identify any cultural values that are expressed in the legal system?
4. Each small group reports to the rest of the class on its conclusions.

Extension activities:

1. Students can do library research about the Japanese legal system.
2. Students can research any cases which involve law and justice in both countries, such as cases involving trade issues and business secrets.
3. After stating hypotheses about why the Japanese crime rate is low, students can search for evidence to support their hypotheses.
4. Students can read and discuss the columns about law and about Japanese society in the Time Magazine special issue of August 1, 1983.

Figure 2. Trends in Major Crime Rates in America, England, West Germany, and Japan, 1960-1975



1. Year of 1960=100
2. The Index represents the number of major crimes known to the police per 100,000 population.
3. The figures for America are based on *FBI, Uniform Crime Reports*, those for England on *Home Office, Criminal Statistics—England and Wales*, and those for West Germany on *Bundeskriminalamt, Polizeiliche Kriminalstatistik, Bundesrepublik Deutschland*.

LAW AND JUSTICE IN JAPAN - page 110

12-13 Crime and Arrest Rate (1981)^{a)}

Crime rate per 100,000 inhabitants:

	Homicide	Forcible Rape	Robbery	Property Crime
USA	9.8	35.6	250.6	5,223.1
Germany, F.R.	4.8	11.2	44.9	4,224.5
France ^{c)}	4.2	3.5	65.8	2,942.5
UK	2.4	7.2	36.3	4,091.2
Japan	1.5	2.2	2.0	1,066.6

Total arrests per 100 offenses:

USA	71.6	48.1	23.9	16.9
Germany, F.R.	95.3	71.6	52.3	29.3
France ^{c)}	79.4	76.6	26.4	17.4
UK	82.6	89.6	24.7	34.4
Japan	97.4	89.3	81.5	54.7

a) Due to differences in crime definitions stated by each country, the comparisons between countries may not be perfect. b) 1980. c) Only England and Wales.
Source: National Police Agency Japan

12-10 Level of Higher Education^{a)}

	Year	Percentage of Relevant Age Group ^{b)}		
		Total	Male	Female
U S A	1981	e45.5 ~50.7	e46.3 ~51.4	e44.6 ~50.0
Japan	1983	35.1	37.9	32.2
France	1980	26.4	21.5	31.5
Germany, F.R.	1979	19.4	21.5	17.2
U K	1977	22.1	25.3	18.9

(ref.) Rate of junior high school graduates continuing on to senior high school (%)

Japan	1983	94.0	92.8	95.2
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a) Higher school education means: USA - figures of new entrants at university level; France, Germany, F.R. - figures of those qualified for higher school education (university level); Japan - total figures of new entrants at university level, junior college level, national training institute for nursing teachers and senior level of technical colleges.

b) Percent of equivalent age population

Source: Ministry of Education, Japan; Statistical Abstract of Education, Science & Culture, 1982; Asahi Shinbun

12-12 Marriage and Divorce Rates (1981)^{a)}

	Marriages	Divorces	Marriages	Divorces
USA	e10.6	5.3	France	e5.8 1.59
UK	7.4 ^{b)}	3.01 ^{b)}	Germany, F.R.	e5.8 1.56 ^{c)}
Japan	6.6 ^{c)}	1.39 ^{c)}	Italy	e5.5 e0.19

a) Annual rate per 1,000 mid-year population. b) 1980. c) 1972. d) 1979.
Source: UN Demographic Yearbook, 1981; Ministry of Health and Welfare, Japan

1-1 Population, Area, Population Density and Level of GNP (1982)

	Population				Area				Density	GNP ^d			
	Mid-year Estimates (A) 1982	Annual Rate of Increase 1975 - 1981	Total Area (B) 1981	Land Use (%)	Agricultural Area	Forest and Woodland	Other Area	Density (A/B) 1982	Level	Share			
											(millions)	(%)	(1 000 km ²) ^c
USA	232.06	5.1	1.0	9.363	6.9	46.9	31.2	21.9	25	2 926	25.0		
Japan	118.45	2.8	0.9	378	0.3	14.7	67.4	17.9	313	1,150	9.8		
Germany, F.R.	61.64	1.3	0.0	249	0.2	50.0	30.0	20.0	248	687	5.9		
Italy	56.28	1.2	0.4	301	0.2	59.8	21.6	18.6	187	299	2.6		
UK	55.78	1.2	0.0	244	0.2	76.4	8.7	14.9	229	502	4.3		
France	54.22	1.2	0.4	547	0.4	57.8	26.7	15.5	99	577	4.9		
Canada	24.63	0.5	1.1	9.976	7.3	7.4	35.4	57.2	2	280	2.4		
EC ^a	270.83	6.0	0.2	1.660	1.2	62.0	21.3	16.7	163	2 420 ^b	20.6 ^b		
U.S.S.R.	269.99	5.9	0.8	22.402	16.5	27.2	41.3	31.5	12	1.587	13.5		
China	1 020.67	22.3	1.4	9.597	7.1	34.3	12.5	53.2	106	328	2.8		
World, total	4,586.00	100.0	1.9	135.837	100.0	35.0	31.3	33.7	34	11,725	100.0		

a) France, Germany, F.R., Italy, UK, Belgium, Netherlands, Luxembourg, Denmark, Ireland, Greece. b) 1,000 km² = 386.1 mi². c) Agricultural area includes arable land, land under permanent crops and permanent meadows and pastures. d) Based on U.S. Government, Economic Report of the President, 1983. e) Nine countries.

Source: UN Monthly Bulletin of Statistics, Demographic Yearbook, 1981; FAO Production Yearbook, 1981; Prime Minister's Office, Japan

Charts are from Japan 1983: An International Comparison published by the Keizai Koho Center (Japan Institute for Social and Economic Affairs.)

Attorneys Say Bombing Suspects Forced to Make Confessions

Attorneys representing four former students charged in two 1969 bombing incidents began summing up their case Monday with a claim that the defendants were coerced into confessing.

Kazuyuki Muramatsu, 34, a former Hosei University student, Kiyoshi Inoue, 33, a former Doshisha University student, Kazuo Maehara, 34, a former Hosei University student and Hiroyuki Hirano, 37, a former student at the Tokyo College of Pharmacy were charged in connection with the incidents, along with seven others but have been tried separately from the others.

Crude bombs in Peace brand cigarette cans were tossed into the barracks of the Metropolitan Police Department's riot units on Oct. 24, 1969, and into the compound of

the American Culture Center on Nov. 24, 1969.

A further bomb exploded.

Prosecutors claimed the two incidents were perpetrated by the same group blamed for two other bombing incidents, one in which a parcel bomb exploded at a Tokyo post office, injuring a postal worker, the other in which a parcel bomb went off at the home of a high MPD official, killing his wife.

Four of those prosecuted for playing leading roles in all four bombing incidents were acquitted last May.

Since no material evidence has been presented to the court to link the defendants to the bombing incidents, the main bone of contention in the trial has been whether confessions drawn from the defendants during pre-trial investigation were credible or not.

Defense attorneys' claim that the case against their clients was fabricated by police was given a boost when a former Red Army activist on trial in a police box bombing case at the Osaka District Court claimed credit for the April 1979 police barracks bombing incident.

Yoshiaki Makita, 36, proprietor of a mountain hut and former left-wing activist, also claimed in May that his group made Peace can bombs.

When they presented their case in May prosecutors demanded the four defendants be given prison terms ranging from four to 10 years for what they claimed to be the defendants' anti-social acts.

Two other defendants have been found guilty in the Peace can bombing case and have completed prison terms and the remaining defendant is being tried separately.

New Charges

Public prosecutors Monday brought additional charges against Saburo Kato, a 34-year-old ultraleftist, arrested earlier for his alleged part in a series of time bomb explosion cases.

The additional charges concerned with the plantation and explosion of time bombs at three separate places in 1977.

In one of the three cases, six persons sustained injuries when a time bomb went off in front of the office of Tokyo Kanko tourist agency in Kita Ward, Osaka, on Feb. 21, 1977.

Kato said he had planted the bomb at the tourist agency office which he claimed was notorious for organizing "sex tours" to Asian capitals which he said was tantamount to Japan's economic invasion into Asia, prosecutors said.

EDITORIAL

MAINICHI DAILY NEWS 7-18-83

Death Row Inmate Acquitted

In a sensational ruling at the Yatsushiro Branch District Court in Kumamoto Prefecture, on July 15, Chief Judge Motoyasu Kawakami pronounced Sakae Menda, 57, a convicted killer on death row, not guilty of murdering a couple 35 years ago. His acquittal once again offers abundant food for thought concerning our present retrial system and the death sentence.

Menda, who had been on death row since his original death sentence was upheld by the Supreme Court in 1951, was released the same day. He had appealed for a retrial, claiming he was not involved in the murder, and his efforts materialized in December 1980 when the Supreme Court overturned its own ruling and ordered the Yatsushiro court to hold a retrial. During the two-year-long retrial, which began in May 1981, the defense counsel challenged the alleged confessions Menda made to police following his arrest. A blood-stained hatchet, the only material evidence of the murder, was also lost during the course of the original trial. Thus, the court accepted the contention of the defense counsel.

Saying that "I consider my life dear but the truth dearer," Menda continued demanding a retrial. It is more than fortunate that the death sentence was not carried out. That a convicted killer, whose conviction was upheld by the Supreme Court, was freed in a retrial is unprecedented in the history of Japanese criminal trials, and will have far-reaching effects on future trials.

Menda actually experienced the horror of a mistrial, and it has taken 34 years and six months since the murder occurred and 31 years and seven months since the death sentence was upheld by the Supreme Court to prove his innocence. Although the "Menda case" has ended with the sensational ruling, it has left many problems requiring serious consideration.

To begin with, the background which led to the mistrial must be thoroughly studied. The defense council strongly pointed out the unscientific investigations in the initial stages. The police allegedly "extracted forcefully" confessions from the defendant prior to the trial. The original verdict in the first trial was based on fishy, slipshod evidence. The higher court was also irresponsible in that it confirmed the death sentence of the original court without due enquiry into the background. There had been many attempts to trap the defendant from the very beginning of the police investigations to the pronouncement of the death sentence. The police and prosecution that had conducted careless investigations, and the court that handed down a mistaken judgment should all seriously reflect on their actions.

It must also be remembered that when Chief Judge Kokichi Nishitsuji of the Yatsushiro Branch District Court in the third retrial decided to open a retrial, the prosecution filed an immediate complaint with the Fukuoka High Court which then cancelled the decision for a retrial. This interfered with the flow of the trial and delayed the discovery of the truth.

The police and prosecution tend to incriminate innocent persons by force in order to save face and the prestige of their organizations. Judges are also required to make decisions on their own conscience by respecting the law and acknowledging facts on the basis of evidence. But, it is unforgivable that those concerned were so irresponsible as to shy away from causing the prosecution trouble and shirk all-important enquiries into the case.

When Menda insisted he was not at the scene of the murder, the prosecution produced a new witness 30 years later who claimed he saw Menda on the morning of the murder. Their last-minute attempt to break down his alibi was nothing less than defiance, only injuring the prestige of the prosecution.

Upon learning of the acquittal of Menda, relatives of the murdered couple reportedly declared that "the real criminal must be found." Instead of incriminating a person on the basis of insufficient evidence, the police and the prosecution should reflect on their basic investigations and arrest the true culprit through investigations within the bounds of the law.

The Justice Ministry, too, is urged to make a serious study of the present retrial system and correct whatever defects come to the surface.

Some Akita Pref. High Schools Have Given Police Mug Shots

JAPAN TIMES 7-6-83

AKITA (Kyodo) — A number of high schools in this prefecture are found to be voluntarily supplying to police a list of all the students and their facial photos to help check juvenile delinquency, it was learned Tuesday.

The findings angered the local teachers' union and some parents who argue that the schools' provision of students' data to police constitutes a violation of privacy.

The prefectural authorities and the teachers' union began investigating the issue respectively.

According to some teachers, school officials in charge of student guidance at six senior high schools in Honjo City and its adjacent districts agreed several years ago to voluntarily supply facial photos of their students to local police.

The schools made it a rule to

provide the photos at the beginning of each school year. The supplied photos are kept at the youth division of each police station in each district, according to the teachers.

At one of the six schools, the regular provision of students' photos had been kept secret to parents and most of the teachers there. At a recent meeting of teachers, the fact was brought to the fore due to the disclosure of one teacher.

After lengthy discussions, the school teachers decided not to supply students' photos or other data to police, in principle, though they conceded they would cooperate with police when their students cause any problems.

On the basis of their decision, the school asked police to return all the photos and other data supplied earlier. But police officials said they destroyed them at each year-end.

Another senior high school of engineering in Yokote City is found to have been supplying police with a complete list of all the students and their facial pictures every spring.

Also, the school has been providing a list of students' addresses, as well as their parents' names and occupations.

A spokesman for Honjo police station said that he believed it was natural for police officers in charge of juvenile delinquency to seek information about school students.

But the spokesman stressed that the data supplied would be used exclusively for checking problem students, and not for other purposes.

On the other hand, an official of the prefectural high school teachers' union said that the schools' steps should be viewed as an act violating the privacy of both students and their parents.

The official added that the union would demand the schools stop providing students' data to police.

BEST COPY

Parents Sue Anesthetist Over Son's Total Paralysis

JAPAN TIMES 7-6-53
The parents of a primary schoolboy who was completely paralyzed from an alleged anesthetic mistake during a toe operation has sued the hospital and the doctor who administered anesthesia for 160 million in damages.

The complainants — Hisao Ikeda, 38, of Tokyo's Adachi Ward, a company employee, and his wife, Yukie, filed the damage suit with the Tokyo District Court Monday against the Iguchi Orthopedics Hospital in Adachi Ward and anesthetist Shinichiro Kitano of Tokyo Women's Medical College.

According to the suit, Ikeda's son, Akihiro, 9, a third-grade pupil, had his right little toe trapped in the front wheel spokes of a bicycle and suffered an injury in which the little toe was severed, on the morning of Aug. 29 last year while he was a passenger on the bicycle driven by his father near their home.

Akihiro was admitted to the Iguchi Hospital and underwent an operation to stitch up the toe last Sept. 14. At the time, Dr.

Kitano administered anesthetics. Shortly after another doctor began the operation, Kitano left the operation room for a meal, the suit said.

About 10 minutes later, the boy fell into a fit of convulsions. Kitano found the connector of a tube transmitting a mix of oxygen and anesthetic gas off and put the connector back into place.

After he gave the boy an injection, his pulse and blood pressure returned to normal.

But after the operation, Akihiro developed an edema of the lungs without recovering consciousness and was hospitalized at Tokyo Women's College Hospital. He is still in hospital, bedridden from total paralysis.

Dr. Kitano said it is true that he had left the operation room for about five minutes and that he had no idea why the connector came off midway, but he does not necessarily think that the disconnection caused Akihiro to be paralyzed.

Girl's Father Initiated Kidnapping: Suspect

JAPAN TIMES 7-16-85

OSAKA — A man charged with kidnapping an Osaka schoolgirl in April claimed in court Friday that he had abducted the girl "at the request of her father," but the father denied this.

Thirty-six-year-old Tokuyuki Okino, of Naniwa ward, Osaka, also said the father promised to pay him £20 million if he successfully collects ransom money.

The girl's father had said he needed a huge amount of money for his businesses but could not use his own money, Okino argued.

Okino is charged with abducting Satoko Itakura, six-year-old daughter of Yukio Itakura, 33, a company executive of Higashi-Sumiyoshi ward, Osaka, on April 27, this year.

According to the prosecution, Okino plotted to kidnap Satoko in order to repay a debt of £15 million he incurred to purchase his apartment.

Okino is alleged to have told the girl, who was on her way to school, that her mother had suddenly become ill and that he was asked by her father to bring her home.

Okino is alleged to have taken the girl by car to his apartment and demanded £20 million in ransom from the girl's mother.

Okino also is alleged to have

ordered the girl's father to drive to a specified place and await further instructions on his car telephone.

With detectives hiding in the car, the father drove to the specified location.

Okino allegedly made a number of calls to Itakura's car throughout the night, but he did not appear and the girl returned home safely the next morning.

At Friday's hearing Okino named Satoko's father as his conspirator.

He said Satoko's father phoned him early in February and met with him to discuss the alleged plot.

Okino said Itakura suggested he demand £100 million in ransom by kidnapping his daughter, saying there was no other way he could raise money for his businesses.

Promising not to report the case to police, Itakura offered £20 million in reward if the plot succeeded, Okino claimed.

Some two weeks after the abduction, Itakura phoned him to say police were to arrest Okino and asked him to be silent, saying he would offer him £100 million, Okino added.

Itakura, who was to attend the next hearing as a witness, told reporters that Okino was telling a lie in a desperate attempt to evade punishment.

BEST COPY

— U.N. Fund Director Is Worried —

Drug Abuse Looms in Japan's Future

JAPAN TIMES 7-24-83

Drug abuse could become a greater social problem in Japan in the near future, according to the executive director of the United Nations Fund for Drug Abuse Control.

"There is a strong wave of amphetamine abuse in Japan," said Giuseppe di Gennaro. "The appearance of cocaine in the country makes me worry for the near future."

"A country can become used to abuse and then become a poly-drug society where all drugs are abused."

Di Gennaro, 59, is director of the fund that was established by the U.N. in 1971 to assist countries in combatting illicit narcotics cultivation, production, processing, and trafficking.

Most of its programs are targeted at the producing countries, especially the "Golden Triangle" and "Golden Crescent" countries, in an attempt to stop the drug

problem at its source, but di Gennaro admitted that the governments of producing countries have not always done everything possible to wipe out the production of drugs.

"Governments in producing countries sometimes think that drugs could be a source of income, but it soon goes beyond the control of the government."

Di Gennaro also said that there has been government tolerance in some producing countries in the past because their youth was not affected.

"But in the last three years, in Pakistan, for example, that has changed," he said. "They have a big drug problem with their youth."

The fund gives development assistance to farmers who would otherwise be growing narcotics drugs, and be free of the influence of the international mafia that controls the drug traffic, di Gennaro said.

Japan has given to the fund every year since 1973, and now makes an annual contribution of \$300,000. But di Gennaro said that Japan has not taken an active role in combatting the worldwide drug problem because heroin is not used much in Japan which is neither a producing country, nor a geographical transit.

But di Gennaro hopes that his talks with Japanese government officials in the Health and Welfare Ministry and the Foreign Ministry will lead to Japan taking a more combative role with the drug problem, by using its political influence with Pakistan and other countries.

"We have more need of political involvement (than of money)," di Gennaro said. "If Japan influences the government of Pakistan and gives money, this will produce the expected results."

Nagoya Schoolgirls Take Death Plunge

JAPAN TIMES 7-19-83

OKAZAKI (Kyodo) — Two teenage girls, their hands bound together with a piece of cloth, Monday plunged to their death from the roof of a nine-story building here, police reported.

They were identified as Taeko Maenakao, 14, and Tomomi Yorita, 15, both from Nakazu Junior High School here.

Police said a newspaper delivery boy found the girls on the ground near a bicycle parking area outside the Mezon Daijuji apartment building in Kamoda here about 8:50 a.m.

The two, both wearing black clothes, were believed to have jumped from the roof of the building where their handbags

were found, police said.

Thirteen notes written by the girls to their relatives and friends were found in their bags, police added.

Yorita, who was suffering from nephrosis, wrote: "There is no other way except death because a friend said my face would swell like fugu (blowfish) if I stop taking a drug for the disease."

Maenakao wrote there was no specific reason for her to kill herself, but that she could not help dying together with Yorita, police said.

Police believed Maenakao was prompted by her sympathy for Yorita, who was worried so much about the disease.

Angry JH Students Occupy Classroom

MAINICHI DAILY NEWS 7-18-83

MAEBASHI, Gumma — Angered over school warnings not to smoke, 20 male students occupied a classroom and broke windows at a middle school near here Saturday.

The trouble happened early in the morning when six third-grade students broke a window out of the three-story wooden school building, at the Chuo Junior High School in Gumma Town, teachers said.

Another 14 students joined the six and they occupied the classroom.

Students in some classes were evacuated when the rebellious students began hurling stones.

But shortly after noon, the students left the room after the school principal promised to talk and not report the incident to the police.

The teachers said six of the students had been scolded for smoking on school property, and school authorities had later asked their parents to visit the school as a warning.

Student violence has swept through junior high schools in this country in recent years.

Official figures put the number of middle schools experiencing such incidents in 1982 at 1,388, or one out of every seven in Japan.

Excessive Religious Activities To Blame for Divorce: Court

JAPAN TIMES 7-24-83

Ruling that excessive religious activities by a wife are to blame for the failure of a marriage, the Supreme Court has approved the husband's petition for divorce. It was revealed Saturday.

The highest court had relayed the decision to the people concerned by Saturday.

Presiding Justice Masami Ito gave the divorce to a 73-year-old company employee in Funabashi, Chiba Prefecture, and his wife, 70, of Fujinomiya, Shizuoka Prefecture, upholding a high court ruling and dismissing the wife's appeal.

The husband separated from his wife, who devoted a great deal of time to religious rites, and later began living with another woman. The wife opposed the divorce.

In the divorce trial, a district court and a high court passed different judgments as to who

was to blame for the failure of the marriage. The Shizuoka District Court blamed the husband, who ran away from home due to a business failure. The Tokyo High Court ruled that the wife's "religious activities," exceeding the proper limits, had caused the husband to leave her and that the husband's relationship with another woman started at a later time.

The couple were married in 1934, and had three sons and five daughters. Following the death of their oldest daughter in 1960, the man's wife took to religion and made it a practice to burn incense at home every morning and evening and chant a sutra. The habit gradually escalated to the degree that she chanted a sutra for an hour or so several times a day, filling the home with incense.

In April 1967, her husband, finding it intolerable, left home. He filed a divorce petition in 1980 with the Shizuoka District Court's Fuji Branch.

In October 1981, the district court dismissed the suit, holding the husband responsible for the marriage breakdown. The court said the husband had not sent money to the wife for expenses after leaving their home, which constituted an act of desertion, and that he began living with another woman one or two years later.

The husband appealed the decision.

The Tokyo High Court ruled last October that the wife's acts of burning incense and chanting a sutra for long hours everyday, going out almost every evening to promote her religion and failing to dine with her husband did not respect his position.

Juvenile Drug Users Rise Dramatically

MAINICHI DAILY NEWS

7-15-83

A total of 2,750 people aged 19 or younger were apprehended in Japan in 1982 for stimulant drug abuse, a rise of 6.8 percent over 1981, or an alarming tenfold increase over seven years ago, according to a national police agency report.

The report said that the minors accounted for 11.8 percent of the stimulant drug offenders.

The minors included 1,857 boys (up 7.6 percent over 1981) and 893 girls (up 5.2 percent).

According to the report, jobless male juveniles headed the list of drug offenders at 1,520, up 15.2 percent over the previous year, followed by male employed minors (993, down 4.4

percent), senior high school students (138, up 8.7 percent) and junior high school students (67, up 24.1 percent).

Female junior high school student offenders outnumbered male student offenders by 27, increasing 38.2 percent from the previous year to 47.

The report said 14- and 15-year-old juveniles accounted for 52.2 percent and 16.2 percent of the total juvenile drug offenders respectively.

Many male and female teenagers taken into protective custody by police said they had friendly association with gangsters and juvenile delinquents before becoming habitual drug users.

Ex-Gangster Gets 4 More Yrs. For Making Shotguns in Jail

JAPAN TIMES 7-7-83

FUKUOKA (Kyodo) — The Fukuoka District Court Wednesday sentenced a former gangster to four years in jail for illegally manufacturing shotguns in jail in 1979.

In handing down the decision for the defendant, Bunichi Nakamura, 38, former head of the criminal gang Chikuhō Yamano-ikka, Teruaki Inada, the presiding judge, said it was an unprecedented wicked act for a convict to manufacture guns while serving a sentence.

Judge Inada gave the jail term to Nakamura, a native of Honami, Kashiki-gun, Fukuoka Prefecture, as the prosecution had demanded. Nakamura had been charged with violating the law concerning the production of weapons and eight other counts of charges.

According to the ruling, defendant Nakamura conspired with two inmates, both members of a criminal gang, to manufacture shotguns in the summer of 1979 while serving a term at the Fukuoka Prison in the town of Umi, Kasuya-gun, Fukuoka Prefecture.

Nakamura made a shotgun in



Bunichi Nakamura

conspiracy with the two inmates between August and September of 1979, using steel pipes and other materials at the prison's No. 4 workshop. Moreover, he manufactured another shotgun between October and November of the same year, the ruling said. The two former inmates are now separately on trial.

Nakamura had a machinery

company employee who had access to the prison smuggle the guns out of the prison. One of the guns found its way to a gangster and was used in a gangland dispute, the ruling also said.

Nakamura himself fired a shot from the other gun in a dispute over a monetary problem he had with an acquaintance, it said.

The illegal manufacturing of the guns surfaced last September when the two former inmates testified to that effect. The incident revealed the prison's sloppy supervision over inmates, prompting the Justice Ministry to review the nation's prison inspection system.

Last March, the Justice Ministry took punitive measures against 29 prison officials concerned, including the warden at the time.

BEST COPY

Fear of Death, Friends Helped Menda in His Fight for Acquittal

JAPAN TIMES 7-16-83

Sakae Menda had been confined for more than 12,600 days when he was acquitted Friday of robbery-murder charges in a retrial at the Kumamoto District Court branch.

Menda was born as the second son of a farm couple in Menda, Kumamoto Prefecture. In November 1925. After finishing elementary school, he was conscripted at a navy factory in 1942.

In 1946, after his elder brother died, Menda got married and started tilling the family farmland.

Partly because he was suffering from pleurisy (lung membrane inflammation), he never liked farming, according to Jin Saeki, an attorney for Menda.

"He didn't work much. He spent the family savings on himself. He quarreled a lot with his father. He was kind of a delinquent young man and that was why the police picked him as a suspect after the robbery murder," Saeki said.

Menda's wife had left him and was seeking divorce when a married couple was murdered



A file photo of Menda when he was arrested at the age of 23.

in the village and police arrested him.

Menda allegedly confessed to the crime but recanted the confessions on his third appearance in the original trial at the Yatsushiro District Court Branch.

He was eventually sentenced to death, a ruling upheld by the Supreme Court in 1951.

Menda, recollecting his life in jail in those days, told the retrial court recently, "My

cellmates were executed one by one. Everytime I would become upset, my arms and legs turned rigid, and I would have cold sweat on my back."

After he was given the death sentence, Menda started reading the Bible and was baptized as a Christian in 1952.

"But later he used to tell me for some time he would like to stop being a Christian because he would not be able to fight against the courts if he were to be true to the 'love thy neighbor' teaching," Soichiro Shioya, 69, one of Menda's supporters said.

"He strongly hated and distrusted the enemy (courts)," Shioya added.

At Shioya's suggestion, Menda translated nearly 370 books into braille in jail, which came to be known as "Menda books" in a library for the blind in Kumamoto.

Victory

One of the attorneys for Menda excused himself and ran to the front door of the courthouse, carrying a large piece of white cloth with characters saying "Acquitted" written on it in black. Supporters and reporters who were waiting for the news cheered as the lawyer emerged.

Amidst the cheers, the attorney made a victory sign with his right hand fingers and went up a makeshift platform to speak with the press. After a few moments of silence, he said, "It was a long, long trial. We finally broke through the thick wall of the courts."

Menda's younger brother, Mitsunori, 54, said in tears, "I want to ask the authorities not to repeat such a tragedy."

The leader of the supporters, Soichiro Shioya, said, "If a retrial had been held 17 years ago after the third retrial request was granted, the whole case could have ended at that time."

The Yatsushiro District Court Branch ruled that the trial should be reopened in 1956, but the Supreme Court quashed the ruling in 1966.

Ex-Judge 'Moved'

KUMAMOTO (Kyodo) — Takayoshi Nishitsuji, 69, a former chief judge at the Yatsushiro court, who ruled that retrial should be granted in 1956, said he was much moved after hearing the news.

Chronicle of Menda Case

Dec. 28, 1948 — Medicine man Kakuzo Shirafuku and his wife were murdered and their two daughters seriously injured at their home in Hitoyoshi, Kumamoto Prefecture.

Jan. 14, 1949 — Sakae Menda was arrested on a theft charge. He was rearrested on robbery and murder charges on Jan. 16.

Feb. 17, 1949 — He went on trial at the Yatsushiro branch of the Kumamoto District Court and admitted the prosecution charges.

April 14, 1949 — Menda retracted his admission of guilt and began arguing that he was innocent.

March 23, 1950 — He was sentenced to death. He appealed.

March 19, 1951 — The Fukuoka High Court dismissed the appeal.

Dec. 23, 1951 — The Supreme Court dismissed the appeal, upholding the lower court rulings.

June 10, 1952 — The defendant filed his first request for reopening of procedure with the Fukuoka High Court. The appeal was nullified.

Feb. 11, 1953 — He filed the second retrial request with the Kumamoto District Court's Yatsushiro Branch. It was rejected.

May 18, 1954 — He made his third retrial request to the Yatsushiro branch.

Aug. 10, 1954 — The Yatsushiro Branch decided to start his retrial by siding with his alibi. But in April 1959, the Fukuoka High Court canceled the lower court's decision, saying that it was incredible.

Dec. 18, 1961 — He filed his fourth retrial appeal with the Yatsushiro Branch. It was dismissed.

Oct. 30, 1964 — He filed the fifth retrial request — dismissed.

April 17, 1972 — He filed the sixth retrial request.

April 30, 1976 — The request was rejected and the defense counsel immediately challenged it.

Sept. 27, 1979 — The Fukuoka High Court approved the start of his retrial by endorsing the 1956 retrial decision.

Dec. 11, 1980 — The Supreme Court dismissed the challenge, upholding the high court's decision.

May 15, 1981 — The retrial was started at the Yatsushiro branch. Defendant Menda argued he was innocent. Between May 15, 1981 and Dec. 3, 1982, a total of 16 public hearings were held.

July 15, 1983 — The branch acquitted the defendant of the murder charges.

Japanese Name Reads Better Than Gaijin* Name

JAPAN TIMES 7-19-83
The Justice Ministry has instructed regional legal affairs bureaus throughout the country to make continued efforts to persuade aliens who hope to naturalize in Japan to adopt family names appropriate for Japanese citizens, ministry officials said Monday.

Denying a news report carried on Sunday by major Japanese vernacular newspaper Asahi Shimbun that the ministry instructed the bureaus to allow foreigners to use their names after their naturalization, the officials said the ministry had not changed its policy over the issue.

Although the ministry issued an instruction to the regional bureaus, it was not designed to scrap the policy of urging naturalized aliens to adopt

"appropriate Japanese family names," the officials said.

The instruction was issued on July 8 by Kiyoshi Hosokawa, director of the Fifth Division of the ministry's Civil Affairs Bureau, to correct misunderstanding the ministry forced naturalized Japanese to change their names, they said.

In the instruction, the director told the regional bureaus to make further efforts to have applicants know that the Japanese Nationality Act or any other Japanese law, do not require them to change their names.

According to the officials, main conditions for aliens to be naturalized required under the nationality law is more than five years' continuous residency in Japan, good behavior during the period and capability of earning living independently.

Therefore, applicants for naturalization have been allowed to adopt whatever names they hope so long as law is concerned, they said.

However, the ministry has been advising them to adopt appropriate Japanese names not only for themselves but for their descendants so that their off-springs may not be inconvenienced in living in Japanese society, the officials explained.

*foreign

2 The Japan Times Wednesday, July 6, 1983

第三種郵便物認可 (A)

Kyoto Police Arrest Korean Man for Fingerprint Refusal

KYOTO (Kyodo) —, Kyoto police arrested a Korean resident in Japan Tuesday morning for refusing to be fingerprinted as required by the Alien Registration Law.

Kim Myong Kwan, 32, a special lecturer at Kyoto Seika Junior College was arrested at his home in Sakyo Ward in Kyoto.

"I was born and raised in Japan, and I plan to spend my life here," Kim said. "Why should I be required to always carry an alien registration card?"

"It's unreasonable to have to have fingerprints taken. I'm strongly opposed to the fingerprinting system and alien registration because of the effect it will have on impressionable young boys and girls," he continued.

There have been several cases where foreign residents in Japan have been charged with refusing to be fingerprinted in accordance with the law, but this is the first arrest.

Police explained that they arrested Kim because the statute of limitations (which is three years) was about to expire.

According to police, Kim went to the Sakyo Ward Office in Kyoto on July 7, 1981 because he had lost his alien registration certificate. He applied for a new certificate but refused to be fingerprinted.

Infringement of Rights

The alien registration law stipulates that all foreign nationals who are granted residence for more than one year must be fingerprinted at the time of their first registration with ward offices or when they seek the renewal of their registration certificates once every five years.

Violators of the law are subject to imprisonment of less than one year or a fine of less than ¥200,000.

But the fingerprinting system for alien registration has been a source of controversy, drawing criticism from many foreign nationals to the effect that it is infringement upon their basic human rights.

Some local governments, to which the Justice Ministry assigns the alien registration businesses, are also seeking the abolishment of the fingerprinting system.

About 30 foreign nationals are reportedly refusing to be fingerprinted, according to the Justice Ministry.

'Oppression'

Ron Fujiyoshi who is on trial at the Kobe District Court for refusing to be fingerprinted, said Kim's arrest was oppression from authorities aimed at isolating people who have been refusing to be fingerprinted on grounds of

human rights violation, and preventing additional people from doing so.

Fujiyoshi also said: The Kyoto Municipal Assembly has adopted a written opinion to review the fingerprinting system, and Kim has been asking the city authorities to stop filing complaints with police against protesters. Against that background, he had been refusing to present himself at a police station for questioning.

A spokesman for the Kyoto branch of the General Association of Korean Residents in Japan (Chongryun) said he regretted the Kyoto police action.

"We will mount popular campaigns to demand the abolishment of the fingerprinting system for foreign nationals," he added.

Yasuaki Onuma, assistant professor at Tokyo University, said the fingerprinting issue is one facet of Japan's insular policy on foreign residents, adding that it is high time the alien registration method be subjected to a full-fledged review.

Attorney Nomoto Shunsuke, who is practicing law in Tokyo's Chiyoda Ward, said that the Justice Ministry is clearly getting tough on those non-Japanese who have refused to be fingerprinted.

"I think that the ministry has shown its uncompromising position on the issue," the lawyer said.

He said that the case would be taken to court and the Korean instructor would be fined ¥10,000 at the most.

Never Took Any Bribe, Dr. Ikezono Tells Press

DAILY YOMIURI

7-24-83

Professor Itsutaro Ikezono, 55, of Tokyo Medical and Dental University, who is suspected of accepting a cash gift from a candidate for a professorship, categorically denied again any bribery involvement when he held a press conference on the campus Friday.

Ikezono said that he had been handed ¥3 million, but he had returned all the money.

The press conference was held after 5 pm in the university's main conference hall, packed with about 90 reporters.

Ikezono first said that a "friend" during his college days had called on him at his room in the university on February 9 and presented a cake box, saying it was a token of thanks for past favors.

Ikezono recounted that the friend had once been expelled from school and that he (Ikezono), as chairman of the students' council, had endeavored to have him re-admitted.

He thought the friend meant the gift as a token of thanks for his help on that occasion, Ikezono said.

Ikezono added, however, that he later returned the gift because the friend was seeking a professorship of surgery and because he thought the gift, had something to do with the election for the post.

When questioned by reporters for more details, Ikezono said the box contained ¥3 million in cash, not ¥4 million as Dr. A claimed, that he had visited A's home that same night but he was out and that because he became very busy after that, he had deposited the money at a securities company and had the money transferred to A's bank account in the securities company's name.

Regarding the treatment Ikezono supposedly received at a restaurant, Ikezono said that when he arrived at a restaurant in response

to an invitation by his senior, he saw Dr. A there.

But he denied the report that he had received ¥1 million in cash as "taxi fare."

Doctor Faces Quiz

Police Friday decided to question a 55-year-old medical doctor who allegedly gave ¥5 million to Professor Ikezono at the Tokyo Medical and Dental University to help him secure a professorship at the same university.

The Metropolitan Police Department (MPD) is trying to find out if it could bring a bribery charge against the doctor, who was identified only as "A." He was among some 100 applicants for the position from both inside and outside the university.

"A" had so far told the press that he paid ¥5 million to seek the professorship.



PROFESSOR Itsutaro Ikezono, 55, of Tokyo Medical and Dental University, appears at a press conference held in the university to plead not guilty in the suspected bribery scandal.

JAPANESE PRONUNCIATION TIPS
Mary Bernson and Evon Tanabe

Vowels: There are only five vowel sounds in Japanese. Here they are in Japanese order:

- a sounds like the a in father. example: san.
- i sounds like the i in machine or pizza. example: kimono.
- u sounds like the u in flu or food, but is of shorter duration.
example: mura.
- e sounds like the e in pet but is shorter. example: sake.
- o sounds like the o in comb or most. example: obi.

Japanese syllables are "open syllables" and almost always end in a vowel. There is very little stress on different syllables, so try to give equal stress and duration to each syllable. Some vowels, however, are long vowels in the sense of being held longer. This is generally indicated in English by a double vowel or dash, if noted at all. Long vowels can change word meanings. For example, ojisan means uncle and ojiisan means grandfather.

The vowels u and i are sometimes not voiced at all when they appear at the end of a word or between such letters as f, h, k, p, s, t, ch, and sh. For example, desu ka? (is it?) is pronounced deska, and sukiyaki sounds like skiyaki.

Japanese also has some diphthongs.
ai sounds like the ai in kaiser. example: samurai.
ei sounds like the ei in rein. example: geisha.

Consonants: Most Japanese consonants sound very much like their English equivalents. The most notable differences are:

- r sounds like a cross between r and l, as in the Spanish language.
- f sounds like a cross between f and h.
- g is always hard, as in go.
- n is more nasal than in the English language
- ch sounds like the ch in cherry.
- ts sounds like the final ts in bits.
- z is a hard sound, as in adds.

Double consonants are both pronounced, so for example, ss sounds like the two sounds in the words chess set.

Sometimes a consonant is followed by a y. This does not start a new syllable. Kyushu, for example, is a two-syllable word sounding like cue-shoe. Tokyo and Kyoto are both two-syllable words.

Practice dividing the words in these lessons. Fukuwarai is fu-ku-wa-ra-i.
Haiku is ha-i-ku. Nakasone is Na-ka-so-ne. Daruma is da-ru-ma.

WASHINGTON RESOURCES FOR TEACHING ABOUT JAPAN

Mary Bernson

The following list notes some of the many organizations in Washington that serve as state-wide resources for information about Japan. Explore other resources in your own community such as public libraries, Japanese-American organizations, museums, import stores, foreign language schools, and Japanese arts groups such as flower-arranging societies.

Consulate General of Japan
3110 Rainier Park Tower
Seattle, Washington 98101

(206) 682-9107

In addition to its broader consular functions, the Consulate General provides a number of services of particular interest to teachers in the Northwest. The Film Library circulates at no charge a large number of 16 mm. films about various aspects of Japan. It also circulates color slides about contemporary Japan. Teachers can request maps, posters, periodicals printed in Japan for English-speaking readers, and an assortment of booklets and fact sheets.

East Asia Resource Center
Thomson Hall DR-05
Jackson School of International Studies
University of Washington
Seattle, Washington 98195

(206) 543-1921

The purpose of the Resource Center is to promote Asian studies, educational outreach, and resource sharing between the university and the community. Services include circulating teaching units and multi-media resources, including all those referred to in this booklet. The EARC also publishes a free quarterly newsletter for teachers and the general public, and organizes workshops and public programs about Japan, China, and Korea. Aid in curriculum planning and the review of teaching materials are also offered.

Instructional Media Services
Kane Hall DG-10
University of Washington
Seattle, Washington 98195

(206) 543-9909

Instructional Media Services has an extensive collection of films about Japan, which includes the films mentioned in this idea book. They are available for rental fees which generally range from \$10 - \$50.

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The Japan-America Society of the State of Washington (206) 623-7900
P.O. Box 2476
Seattle, Washington 98111

The Japan-America Society is a non-profit, non-political association dedicated to promoting mutual understanding and friendship between Japan and the United States. It sponsors seminars, lectures, and social and cultural events, including the Seattle Cherry Blossom and Japanese Cultural Festival. Some of its events are held outside the Seattle area, although most are in Seattle.

Nippon Kan Theater (206) 624-8600
Chinatown Tours (206) 624-6342
628 South Washington
Seattle, Washington 98104

The Nippon Kan is a recently restored historic theater which is the home of many cultural programs, including a Japanese Performing Arts series. The tours start in the building and include a slide presentation about Japanese-Americans in Washington history, which is followed by a walking tour of the International District. School groups are welcome.

Seattle Art Museum Tours (206) 447-4708
Volunteer Park Education Department (206) 447-4790
Seattle, Washington 98112

The museum has an excellent collection of Asian art as well as slides which can be borrowed for school use. School groups are welcome. Check with the Education Department to find out about currently available kits and units for teachers.

Sister Cities International (in Seattle) (206) 625-4000
c/o The Mayor's Office
City of Seattle
600 Fourth Avenue
Seattle, Washington 98104

Many Washington cities have sister cities in Japan through this non-profit organization dedicated to improving international relations by people-to-people contact. Seattle's sister city is Kobe. Check with your local mayor to find out if your city has a sister city affiliation.

Uwajimaya, Inc. (206) 624-6248
6th South and South King
Seattle, Washington 98104

Uwajimaya is the largest Asian import store in Washington. In addition to groceries and gift items, it has an excellent book department which carries many of the books referred to in these units.

NATIONAL RESOURCES FOR TEACHING ABOUT JAPAN

Mary Bernson

Asia Society, 725 Park Avenue, New York, New York 10021. The Asia Society is a non-partisan organization dedicated to informing the public about Asia. Its education department produces excellent materials for teachers. Focus on Asian Studies is a magazine which is published three times a year for pre-collegiate educators. Opening Doors: Contemporary Japan is an outstanding resource for secondary teachers and includes many complete lessons ready for classroom use. Videotapes from Japan are inexpensive videotapes about Japan as seen through the eyes of sixth-graders and are distributed with excellent teachers guides. Any of these materials may be borrowed from the East Asia Resource Center or purchased from the Asia Society.

Center for Asian Studies, 1208 W. California, Urbana, Illinois 61801. They distribute Tanoshii Gakushu - Learning with Enjoyment, by Michele Shoresman and Waunita Kinoshita. It is an excellent compilation of activities and information for elementary school use.

East Asian Curriculum Project, Columbia University, 420 W. 18th Street, New York, New York 10027. This is the source for Contemporary Japan: A Teaching Workbook, which supplements secondary school textbooks with a wealth of readings, film suggestions, and resource suggestions.

Global Perspectives in Education, 218 East 18th Street, New York, New York 10003. They publish Access, a monthly newsletter about conferences, fellowships, and resources, and a Resource List for Teaching about Japan, among other publications.

Indiana University East Asian Studies Center, 348 Goodbody Hall, Bloomington, Indiana 47405. This is the source of Free Resources for Teaching about Japan, which is useful and free.

International Society for Education Information, 7-8 Kikuei Building, Shintomi 2-chome, Chuo-ku, Tokyo, Japan 104. They produce many materials in English to introduce people to Japan and to correct erroneous impressions. They sell many slide sets with taped narrations, which can also be borrowed from the UW East Asia Resource Center.

Japan Project, SPICE, Room 200 Lou Henry Hoover Building, Stanford University, Stanford, California 94305. This is the best source of teacher-tested units about Japan. Some of those referred to in this idea book include East Meets West about ethnocentrism in an historical context; Rabbit in the Moon, Japanese and Chinese folktales; Castle Towns, about the transition from feudal to modern Japanese history; Japanese Radio Exercises, with tape and diagrams; and Seeing the World in a Grain of Sand: The Haiku Moment. These can be purchased from the Japan Project or borrowed from the UW East Asia Resource Center.

NATIONAL RESOURCES FOR TEACHING ABOUT JAPAN - page two

Japan Society, Education Department, 333 E. 47th Street, New York, New York 10017. Services include film rentals and the publication of the pamphlet, What Shall I Read on Japan?

Japanese American Curriculum Project, 414 E. Third Avenue, San Mateo, California 94401. Their catalog includes many teaching units about Asia and Asian-Americans as well as hard-to-find books.

Japan External Trade Organization, 1737 Post Street, San Francisco, California 94115. Despite a predominantly business orientation, they offer materials of use to teachers, including film rentals and pamphlets such as The Japanese Consumer.

Japan Information Center, Consulate General of Japan, 153 East 53rd Street, New York, New York 10022. This is a source for many materials about Japan which are also available from the Consulate General in Seattle. Write to New York for a copy of What I Want to Know about Japan, a free booklet which answers questions about Japan asked by junior high students.

Japan National Tourist Organization, 1737 Post Street, San Francisco, California 94115. Their tourist materials are extensive and include maps, posters, and pamphlets which are useful as teaching tools.

National Council for the Social Studies, 3501 Newark Street N.W., Washington, D.C. 20016. This national organization of social studies educators publishes Social Education. The May 1981 issue is about Japan through literature and art and is still available for purchase. They also publish Perspectives on Japan: A Guide for Teachers.

Social Studies Development Center, Indiana University, 2805 E. 10th Street, Room 120, Bloomington, Indiana 47405. This is the source for Parallel Passages: Contrasting Views from U.S. and Japan, an excellent secondary school resource.

SPICE. This program includes five divisions, one of which is The Japan Project. See their listing under The Japan Project.

U.S.-Japan Education Group, 1333 Gough Street, Suite 6F, San Francisco, California 94109. They administer several travel/study grant programs, include those offered by the Japan Institute for Social and Economic Affairs (Keizai Koho Center) and the Japan Foundation. Contact them for fellowship announcements or call the UW East Asia Resource Center.



SPI

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